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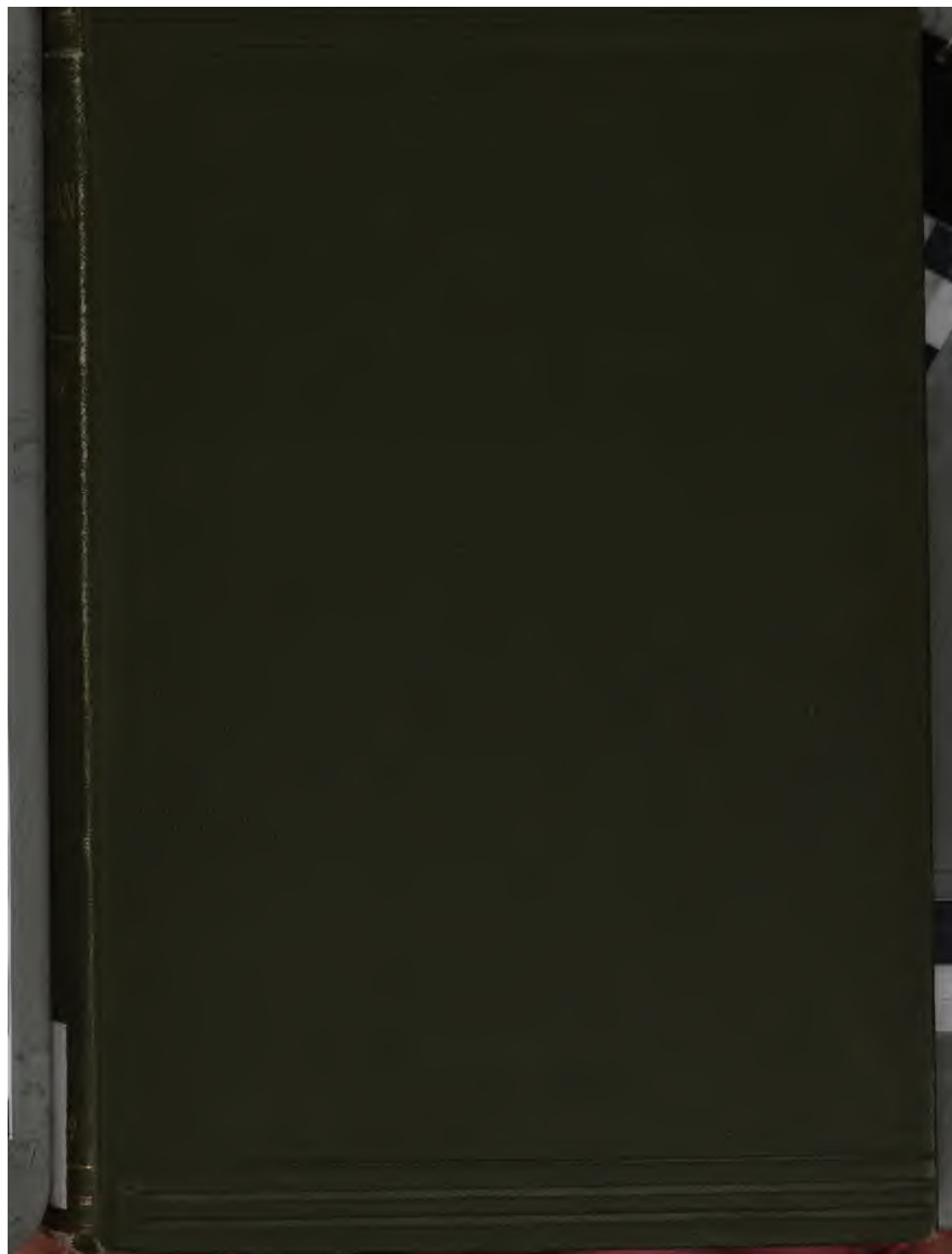
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## TRANS-SIBERIAN SAVAGES



Se. M-9, 93

LIFE WITH  
TRANS-SIBERIAN SAVAGES

BY

B. DOUGLAS HOWARD, M.A.  
/

LONDON  
LONGMANS, GREEN, AND CO.  
AND NEW YORK: 15 EAST 16<sup>th</sup> STREET  
1893

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## PREFACE

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THIS little book is an account of a few of my recent experiences, illustrating some of the manners and customs of the most ancient, distant, and least known savages surviving in Asia. So ancient is this race, that some of them who had long before emigrated to Japan, were described by the earliest historian of that empire nearly three thousand years ago.

So little known is this people as they still survive in their original home, that I find only two observers who have written about them, and that was nearly three hundred years ago.

The obscurity of this people has been largely due to the extreme distance of their sub-arctic island, and to the comparative inaccessibility of

their villages within the interior forests of which they continue to live.

Their inaccessibility, which till recently was only comparative, has now been made absolute, by the conversion of the entire island into the ultimate penal colony to which are now drafted and sent the more dangerous of the life exiles, double murderers and others, from the various less distant prisons of Russia and Siberia. The only possible way in which these people could be reached was opened up to me in Siberia proper, where I had the good fortune to meet with the Russian officer, who is governor of that part of the island within which these people live ; and at his urgent invitation I accompanied him on his voyage to his distant home, where as his guest, I had, what I was there informed, were opportunities no foreigner or other visitor, had ever before enjoyed.

The uniqueness of my unprecedented experiences when afterwards I went and lived their life with these savage people, and the larger questions my

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observations suggest, may, I trust, be found both interesting and instructive to the general, as well as to the scientific reader.

The Author takes this opportunity of expressing his thanks to his friends, the Rev. H. F. Nixon, M.A., and the Rev. A. Robbs, M.A., for their kind help during the passage of this little book through the press, as also to the Messrs. Longmans the publishers, for their uniform courtesy on all occasions.



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*Erratum*

*Page 42, line 3 from bottom, for forty degrees read fourteen degrees.*

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L I F E  
WITH  
TRANS-SIBERIAN SAVAGES

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HOW I CAME TO FIND THE INACCESSIBLE REMNANT  
OF A SAVAGE AND SECLUDED RACE

HAVING formed the purpose of making myself acquainted with the more distant and difficult regions of Asia, I left London in the autumn of 1889, duly equipped for every reasonable contingency for an almost unlimited period. My leisurely meanderings gradually included Russia, Northern India, Thibet, China, Corea, and Siberia, and were continued until, at the time at which my present account begins, I had reached the farthest edge of Eastern Siberia, on the Gulf of Tartary and the Okotsk Sea, opposite to the coast of Kamschatka.

During a visit to Russia several years before, as also on this more extended trip, it was one of my

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principal efforts to see for myself, at times and places officials could not have foreseen, the exact details of the prison and exile system as actually administered throughout the Russian Empire.

To the best of my knowledge I was now at the farthest territorial point which any author of any English book on the Siberian exile system had ever visited. Something more, however, I happened to know was still farther beyond, though hitherto none of the authors on this subject had succeeded in reaching it.

We are all aware that amongst Christian peoples there is one place sometimes designated, but which by common consent is by name mentioned but rarely, and in connection with departed persons—never. In Russia and throughout Siberia there are two of these—this, and one other—for both equally, are places from whose bourne no exile ever yet returned.

While staying at Vladivostock, the only Russian port on that far-off coast, I was allowed to converse freely and privately with the prisoners and exiles there, both in the prison and out of it. In these conversations the place I have spoken of, though rarely if

ever mentioned, was sufficiently designated, to still further whet my curiosity, and quicken my interest.

The night before my intended departure from Vladivostock I had the honour and pleasure of being one of a dinner party, consisting mostly of local administrative officials and members of the various imperial services stationed at Vladivostock.

It was my good fortune on this occasion to be seated next to a Russian prince who spoke capital French, knew everybody present, and was withal as affable and as communicative as could be desired. The chief of police and several other of the local officials present I already knew, and respecting the name and rank of several others the gallant prince did not allow me to be in ignorance.

Towards the middle of dessert, the conviviality became so general and so enthusiastic, that the little differences of nationality soon disappeared, and all of us were as brothers.

While the fraternal flood was at its height, it occurred to me I should never have a better opportunity, and so at once in a brotherly way I ventured some interrogatory references to the mysterious place, the name of which even here, I have not yet men-

tioned. Without any perceptible change in his manner, but slightly perhaps lowering his voice, 'Oh, Sakhalin, you mean! Just so. Ah! let me see,' replied the prince, now falling into a rather dreamy tone and manner, 'just so, ah!—Sakhalin—let me see!'

It is time perhaps that I should here say in explanation, that though scarcely ever—indeed almost never—heard of in Europe, Sakhalin the unmentionable, is an island far beyond Siberia proper in the Okotsk Sea, which, though much narrower, has a length just about equal to that of England.

As is well known, notwithstanding the awful distances and the painful precautions, scarcely a year passes but various prison officials of Siberia become disgraced by the escape of exiles for whose whereabouts they are held strictly responsible.

As the simplest and completest remedy against this, Russia many years ago secured the possession of this distant island of Saghalien, or Sakhalin, and converted the entire island into one vast prison.

This island has not a single port worthy of that name, and the two or three anchorages thus used, are so guarded by troops, that ingress and egress, except

by exceptional permission, are considered alike impossible. Hence this island has been reserved chiefly as the final destination of the unshot, the unchanged, the convicts and the exiles who by frequent escapes or repeated murders have graduated perhaps from other prison stations throughout the vast territory of Russia and Siberia. It will hence be easy to imagine the vague terror which all through Russia, and even in the mines throughout Siberia, is inspired by the appalling and almost prohibited mention of Sakhalin.

Thanks to the discovery of two or three mutual Parisian friendships, and the exhilarating combination of other influences so conspicuous towards the end of a Russian dinner, the relations between myself and the prince became increasingly cordial and apparently confidential. Appearing to wake up from a moment's contemplation to a happy thought, he called my attention to a military officer at another part of the table, an officer who was altogether the handsomest and most magnificently caparisoned of any of the party.

Having excused himself for a few minutes, he was quickly by this officer's side in lively conversa-



tion; then just as quickly, both of them were seated by my side, with myself in the centre. Imagine my surprise, when on being introduced, I found this officer was none other than the deputy-governor of all the southern part of Sakhalin.

Having taken the cue from what the prince had told him, he quickly elicited from me my regrets and my wishes. That as I had no assurance of being allowed to land in Sakhalin, nor of being able to get any place to sleep nor anything to eat if I did land there, like everybody else before me, I would be compelled to share in the general interdiction. Imagine my pleasure, when turning the tables on me completely, the governor insisted upon himself having what he called the honour and pleasure of my being his guest there.

He had been on a leave of absence which in a few days terminated, and nothing would please him so much he said, as to have me accompany him on his return home, and help to break the monotony of the life of himself and friends in that distant penal colony.

The cordiality and *empressement* with which this invitation was given, made it easier to accept it, than

to refuse it, and, almost as quickly as I am recounting it, the compact was sealed on his part by repeated kisses and embraces in regular Siberian after-dinner fashion.

Thus suddenly, my plans and course were all changed, and after a stormy voyage of some days, I found myself enjoying the distinction of being the only English-speaking individual ever known to have passed a night on any part of that entire island. Two or three days after my arrival, while quietly sauntering about alone according to my inclination, I entered what I found to be the exile or civil hospital.

The doctor had courteously shown me through all the establishment except the last female ward, when he was called away, and left me to occupy myself in my own way, under the guidance of the principal matron.

On coming to a corner bed in this last ward, I stepped back in utter amazement, for its occupant was something of which I had never before seen the like. Is it a man, or is it a woman? Where did it come from? How did it get here? With these questions running vainly through my mind, I at once tried to find my first guide, the doctor, who, as soon as he

had attended to a case of urgency, came to my aid, and kindly did his best towards an explanation of this mysterious appearance.

#### A DESCRIPTION OF THE PHENOMENON

The patient having been persuaded that I was a great 'dawktor,' whose opinion would be of value in her treatment, I had every facility for an examination, to which she submitted with the utmost docility and interest; but when I attempted to make a sketch of her, she slunk under the bedclothes in terror. As I am thankful for any excuse for my incompetence, this fact may explain the discreteness of the publishers in wisely omitting her portrait.

The flesh tint of this human phenomenon was that of pale Turkish tobacco; the frame massive; face large, stupid, blank, expressionless; forehead low, and almost concealed by a mass of hair as black and shiny as a highly polished boot. This was parted with much evident care exactly in the middle, and hung loosely over the shoulders after the fashion of Eve by the old masters.

The eyes, which were naturally large, and as

black as the hair—and were horizontal—had their angles extended in the latest ballet fashion, making them quite prodigious ; the lips, which were exceedingly full and large, were tattooed blue black ; and to add to her feminine charms, the upper lip, which was long, was tattooed with the resemblance of a fierce black moustache extending to the ears—the latter being heavily weighted with pendant sea-shells. These her vanity pretended to conceal, but tried to show, as every few minutes she cleared her eyes of her ever-falling tresses.

The most astonishing feature of all in this remarkable phenomenon, and that which at first caused me to inquire why the doctor allowed it the privileges of the female ward, was that the neck, chest, arms, and, as I afterwards found, the whole body was more hairy than the most hairy man I ever saw.

Despite the atrocious appearance, this phenomenon was taciturn, shy, and docile, with an evident wish, were it possible, to be even friendly and amiable.

## THE 'DAWKTOR'S' EXPLANATION

I shall be readily believed when I say I was now so impatient as to be literally out of breath for an explanation. The good 'dawktor' however seemed to be equally out of breath to explain something else; this being, that it was already past his dinner-time, and further, that to-day was flogging day; two exiles were to be flogged, one of them with a hundred lashes, and it was indispensable that he should examine them in advance, and be present during the flogging.

Before we parted I was invited—or rather I extorted an invitation—to assist the 'dawktor' in these official duties. We also arranged a rendezvous for the following night, when he would be glad to tell me all he knew or had heard in explanation of the strange man-woman-looking phenomenon we had been examining, and which I have partly described.

The inevitable vodka, the occasional wine, the perpetual 'papyros' (cigarettes), are on a plain wooden table; each of them has been duly criticised,

and both of us with heads back are intently looking towards the unplastered ceiling at nothing, and are reflectively aiming big whiffs of smoke at it as at a distant bull's-eye, when, with an extra pull and a vigorous whiff, I ask—' Well, dawktor, now for the explanation, what is it ? '

The 'dawktor' also, now takes an extra pull, projects a long interrupted whiff of graceful rings, follows up his smoke with a prolonged blow, and clears a very large throat in a way these things can only be done by a very large man, then with a final *ahem* begins.

So genial was his mood that he began in his own mother-tongue, but when reminded how little I understood of it, he wove in comical patterns a little German with a little Latin, putting in a large patch of one or the other, as it suited his convenience. What I got out of it all with some additions since, was this—

' Our strange-looking patient, the " phenomenon " as you call her, is as you afterwards found, a veritable woman. She is one of the race of Sakhalin Ainus. The Sakhalin Ainus are the aborigines of this island, and were the progenitors of the people still bearing the same name, and known as the Ainus of Japan, of

which country also, the Japanese themselves have always regarded these people as the aborigines.

‘It must have been at a very early date when some of the Sakhalin Ainus emigrated as barbarian emigrants have usually done, from the North towards the South, and first began to overrun the islands then called Woké and now Japan ; so early indeed as to be literally prehistoric. Confining ourselves to historic records merely, we know that the very oldest book in Japan, a book which was published according to our reckoning (712) seven hundred and twelve years before Christ, states as follows: “Our august ancestors descended from Heaven in a boat ; they found upon these islands several barbarous races, of which the most fierce were the Ainu.”

‘As the Ainus of Japan are historic as a formidable race two thousand six hundred and four years ago, it follows that their kindred—their fathers and forefathers, the Ainus of Sakhalin, existed for unknown periods before that. That, as the Ainus of Japan are the oldest historic race of savages in Asia, the Ainus ✓ of Sakhalin are the purest survivors of the ancient and original stock.

‘From all that can be learned,’ continued the

'dawktor,' 'and from all that is known, the Sakhalin Ainus of to-day are in every particular precisely the same simple savages as their forefathers were three thousand years ago—when you have seen one, you have seen the other.'

'Have you ever been where they are, to visit them?' I asked. 'No,' he answered, 'I am sorry to say I have not; they are so far away in the forest, my duties have never allowed me the necessary time; nor have I the resources to make such an expedition if I wished.'

'But how happened this Ainu woman to be in your exile hospital, and under treatment?' 'This poor woman, my first and only Ainu patient,' he answered, 'is the victim, as you know, of a loathsome disease which except under hospital treatment is incurable. It is known that it was communicated to her by one of our exiles, and in such cases, and indeed in any case of necessity, the administration allows any patient to be admitted to the hospital. As the Ainus are unfamiliar with money, they may receive all necessary care and treatment just the same as our own people do, but entirely free of charge.'

As I knew this unfortunate woman had already



been under treatment for many weeks, and would need it a great many more, I may mention in passing that this was not the kind of cruelty I had looked for from the exile administration of the convict prison which is the most dreaded throughout Siberia.

#### MY DREAMS AND PROJECTS

It was so late and dark when I rose to leave, that the doctor would not permit me to go alone, but accompanied me himself as far as the house of my host, to whom I apologised for the unintended lateness of my return. To go to bed was one thing, to go to sleep was another.

Here was a sensation indeed—perhaps an opportunity! With the exception of the entrance lobby and hall, so prominent in every Siberian house, my room extended along the entire front of the house, and its ceiling was the roof. The walls were of dressed but unplanned timber, the high ceiling of planed boards, the floor, of uncovered and roughly nailed planks.

The size of the room was so great, that my single candle served less to light the room, than to reveal the space and the darkness of it. Still,

although it was so large, it was oppressive ; partly from the gloom, and partly from the fact that every part of the room was of roughly hewn pine, the resinous odour which marks every human habitation in Siberia, was even to my initiated nose, almost insufferable.

Forgetting I had been particularly cautioned not to attempt to open the windows, I went to one of them for this purpose, but the inner massive shutters were so strongly barred I had time to remember this warning, and turning into bed, gave a desperate blow at the candle, and strongly determined to go to sleep. I could do nothing however but think, and I could think of but one thing, and that was the Sakhalin Ainus.

About four o'clock I was startled from a dream, by a clatter and clank and subdued voices. After a great deal of difficulty I succeeded in looking out of the front door, and found that what had startled me, was only the relief of the military guard about ten paces off, and exactly opposite. But the dream I had been startled from, was of the Ainus. At any cost I must manage to visit them, and nothing must baulk me in my project.

My host the governor said I could not on any account venture into the boundless Sakhalin forest. The dangers of such an adventure were not only from the risk of getting lost, or from bears, wolves, and other wild animals, but just then, the greatest danger, was from certain escaped exiles, whose desperate ferocity was known to be such, that even the military officers did not now venture out alone beyond sight of the settlement.

One morning I saw these very runaways, five in number, marched past my windows in heavy leg-chains under strong military guard, and a soldier revolver in hand behind each of them, on their way to the police court. Having concluded therefore that the greatest danger was accordingly lessened, I carefully recommenced reconnoitring the governor in an apparently careless way, and especially by allowing him to overhear me in conversation with different friends of his, in which I would try to learn all they personally knew, which, by-the-bye, I found was in most instances as little as possible, about the Ainus.

In particular I would ask respecting the number of Ainu villages in Southern Sakhalin, and the time

it would take to get to the nearest of them. I could see my tactics were not entirely failing, because at such times the governor would instantly exhibit excessive interest in some other topic, was ready to start any other question whatever, keeping always clear, however, of two—politics and religion.

However I did not entirely despair, for I had already had one or two opportunities of discovering one of his amiable weaknesses. He hated to be suspected of a virtue, and carefully veiled his kind intentions. He loved to give an agreeable surprise, but the surprise must be complete. This was his part of the feast, the rest was yours, and he was more pleased than he pretended to be, if you enjoyed it. He was constitutionally dramatic. So I laid him his bait, and he took it.

His royal highness had seen as he thought during several days, that I had quite given the thing up, when one dinner-time, with several hilarious and now mutual friends around the table, he himself began to talk about the Ainus, and referred to the fact that I had once thought I would like to visit them; then, assuming a very important and serious air, added, that of course such risk for me, and such

responsibility for him, would be madness, indeed impossible. I furtively noticed that when he said this, his eyes had an expression which may sometimes be seen when the sun, wickedly blinking, pierces through a little rift in a dark April cloud, the meaning of which, is a bright to-morrow.

The very next day my droschki driver, crossing himself and seizing the reins with a single motion, started the three-abreast team with their usual bound into a gallop, and I was on my way to—where do you think?

In the droschki, corded high up behind, were bedding and provisions for a regular campaign. Our rifles had been tested, and our revolvers in our belts had been freshly fired off and reloaded. The rest of the outfit included not only all that could be required for some time for ourselves, but numerous articles which would be particularly acceptable and pleasing to savages anywhere.

It turned out, as perhaps I may have half suspected, that from my first mention of the project, the governor had been quietly trying to get the necessary arrangements within my reach.

The farther I got, the more I saw that the alleged

difficulties and dangers had been in no way exaggerated by him, and that the trouble he must have been all the time taking in securing in advance the necessary precautions, had been so much greater than I could have imagined, that had I previously known it as he did, I should have entirely protested against it.

Talking as we were about the fineness of the weather in the morning, he simply remarked in the most casual but quizzical way, 'Don't you think this would be a good day to start for the Ainus?' and, true to his passion for surprises, within an hour the droschki was at the door, and we were equipped for the campaign before us.

As I had afterwards many occasions of observing, he was not a totally different man in his relations with convicts. He would howl furiously at an attendant, unpacking an *al fresco* lunch for us, yet without the slightest change of demeanour, he would be carefully putting aside some vodka and a joint of cold fowl—not to *give* him, but that he might *find* it, and on the sly, have his share of our repast.

## MY JOURNEY TO THE AINUS

For a number of miles the road skirted the sea, and we crossed a number of rivulets running into it—sometimes by driving through them, sometimes by wooden bridges only a few inches wider than the droschki, and looking like pit-traps. With these the driver to my consternation had almost invariably the same method. Just as I would prepare to get down and walk, crack! crack! like pistol shots would go his whip, and with all the war-cries of all the savages, that never have been, and never can be translated, he would charge the bridge so furiously that before I could speak, we would be over the works, and be speeding beyond the bridge in a fashion which at first quite dumbfounded me.

As for remonstrance, I had all I could do to wedge myself and hold on, so as to keep partly seated. This bridge-jumping I never got so used to that it ceased to afford a sensation; for often the latest of these sensations, threatened certainly to be my last sensation of any kind. On none of these occasions did my murderer-driver—for that's what he was—show

the slightest trace of sympathy, emotion, or interest. My only ground of assurance was that we were so to speak in the same boat, and I always have the conceit that I can stand as much as any other man, if not more. I was obliged to agree with the driver in principle, that if we were obliged to cross these bridges, the sooner we were over them the better.

I have noticed that many writers, when trying to describe what they only have seen, at once take some other thing their readers also have seen, and use it as a comparison. Now, you may have travelled 'up country' in the roughest parts of Australia, or you may have had your feet dangling over a cañon as you doubled a rocky cape on the near wheels with California Jim of the Sierras, yet I am still at a loss for a comparison which would help me much in conveying a correct impression of what is called a 'road' in farthest Siberia.

I have rarely seen a broken spring there however, but that is because I have rarely seen a vehicle which pretended to the distinction of a spring of any kind. The substitute for a spring, is a long plank which extends from the front to the rear axletree, and which forms the basis for the seats, which may



be placed crosswise, or may be lengthwise, as in an Irish jaunting car. This sort of thing is often seen in some of the hilly regions of the United States, particularly in the Adirondacks of New York State and in the Blue Mountains of Virginia, and is called a buck-board.

The wheels though, give best the key to the nature of the roads they have to traverse. They are only a little larger than those in our ordinary wheelbarrows, and run beneath, instead of by the side of the vehicle. Thus they are not only cheaper to make and to repair, but the vehicles are easier to get into and out of.

The supreme advantage however, and that which I think is the chief consideration, is this—they are so much less harmful to be pitched out of. In this particular, they are almost as comfortable as a sleigh. Of this fact the drivers take the fullest advantage, and though they rarely go slower than a gallop, they make an exception down a steep hill, when, if possible, they double the speed into a flat race. The same thing is done on approaching any destination, especially on returning home. A lesser speed would be considered quite beneath the dignity and impor-

tance of the occupants. The driver would be considered very unskilful unless he could do this till he reached the very corner of his master's house, and then come to a dead stop exactly at the door.

Several miles out, along the coast road, we emerged upon a beautiful sight—one, the like of which I have never seen before nor since, though there, it is exceedingly common. On either side of us, was a rank luxuriance of grass and flowers, three to six and seven feet high, such as is peculiar to arctic or sub-arctic regions in sheltered spots with a southern exposure. From the flowers, in which we were literally embedded, we looked out upon a beautiful bay.

The bright blue water was so clear we could for a long distance out see the bottom, and even the fishes, shoals of which were gently moving hither and thither. Above them was this strange phenomenon: the surface of the water was like dazzling snow in its whiteness. This brilliant white surface, which extended over an area of nearly a square mile, was not sea-foam, for with the exception of the ocean swell, the water was placid as a lake.

We halted to admire the beauty of the scene,

when my friend, seeing my delightedness, motioned me to hand him one of our rifles. He took no aim, but simply fired. Instantly the air was full of skimming snowflakes, scintillating in the bright sunshine against the deep blue sky right across the horizon, while the surface of the water ceased to be white and became uniform in its blueness.

This is the most beautiful sight this latitude has to offer, and most fortunate was I in getting it. Just at that season, millions upon millions of exquisitely white birds migrate to that spot every year. They are not sea-gulls; they are whiter than the whitest of the gull, and their plumage is much more brilliant, and, as I said, it scintillates so as to be quite dazzling in the sunshine. They have about the size and appearance of the dove, but exactly what they are I had no opportunity of determining.

#### STRIKING THE SAKHALIN FOREST

Having passed a comfortable night on the floor of a log-hut, which would have been otherwise empty but for the rats, the next day I found myself fairly entering the forest, along what is called a

'road' (?) recently made in the direction of the mines of Duai. Here there was a good deal of swamp land. Late in the afternoon I espied as I thought, two masked men [redacted] ahead, a little way from the road hiding within the forest.

As we got nearer, I perceived their faces were so concealed in a bag, that they could barely look through the holes intended for their eyes. Both of them were so violently gesticulating toward us, that just for my own comfort, I quietly reached down for my rifle, cocking it as I seized it without showing it, and then, without any sign of particular interest, carefully kept my eyes on them.

The driver whipped up the three horses into a faster pace, and as we passed them, much to my disappointment they doffed their caps, put themselves into the military position of attention, then resumed their gesticulations even more violently than before.

We had gone but a little farther, when the driver began gesticulating in a similar way; then, in what I felt to be an utterly undignified manner, I began doing the same thing. Then the horses went at it, trying to reach themselves all over, which they couldn't, so set to kicking violently.

Then, like the men we had passed, we also turned highwaymen, and began to mask ourselves as completely as possible. Collars were pulled up, caps were pulled down, and handkerchiefs tied so that we also, could barely see before us, while all the time we kept striking this way and that, and fighting the air like maniacs.

I was rapidly having the conceit taken out of me on one point, and my blood too, for that matter, at many points. I had certainly been willing to declare against all comers, that in Africa, and in the swamps of Virginia, I had seen the very biggest mosquitoes that had ever been evolved from the hands of their Creator; but I had been mistaken. I know that mosquito stories, like fish stories, are not expected to be quite as correct as the predictions in an almanac, but several of the corpses I embalmed in my pocket-book, I afterwards found were from tip to tail, from three-eighths to half an inch in length by actual measurement.

This was not all. Associated with these mosquitoes was a species of fly nearly an inch in length, which preferred to drink at another spring, and confined themselves entirely to the horses. Although

the horses' coats were very thick and had never known a curry-comb, at every point where one of these flies had settled, a drop of blood would be seen upon the surface of the hair, already saturated with it.

So tenacious was their grip too, that I could not detach them except by killing them. Notwithstanding the most vigorous efforts, I almost doubted if we should ever get the horses any farther except as runaways, leaving us behind them.

About a mile beyond, the charge of this light brigade having dwindled to a mere dropping fire, we repaired two of our rope-traces, and then tried to proceed. As the driver rapidly became unable to see out of either of his eyes however, I ventured on a harder day's work than I ever intend to do again, unless under an equal emergency.

I was not surprised to be afterwards told, that during a few weeks in the year, no man nor beast could stay in that vicinity and live.

The clearing of the route of this recently constructed forest road we were travelling, had been made partly by axe and partly by fire. In this sort of work, fire is both servant and master. You may start it, but you cannot bridle it exactly to the lines

of your survey. At each shift of the wind, the blazing forest mower turns to the right or to the left as it listeth, and in all cases, in thus clearing the desired track, there is on one or the other side, or on both sides of it, a blackened area of waste.

The mosquito incident had so much belated us in getting to a distant hut in which we hoped to pass the night, that we took advantage of a welcome moonlight for the continuance of our journey.

As the moon rose higher and higher the transformation scene it developed was full of suggestion. This gloomy silent road, lined on either side by troops of blackened skeletons shrouded in white mist, —did it lead to the pit of fiery demons in the eternal burnings?

Coming to a large area of open land, the black skeletons of the few former trees stood boldly out in the moonlight with gestures so inhuman, so weird, that in our silent fatigue they seemed to gain life, and become pursuing monsters. The occasional grunt of a bear, the harsh bark of the wild dog, or the complaining howl of the wolf, came as a relief, breaking as it did the spell of this unearthly scene with its threatening fiends, who alone seemed to live

and reign in these awful solitudes in which we were unwelcome intruders.

Having about half crossed a shoulder of this forest, we were ready the next morning to move directly towards the heart of it. We had passed the night at an old saw-pit, whence we proceeded with a mount sent on to await us.

We had come as far as the road could take us, and the change was no small relief. Turning from the road sharply to the right, we followed what amongst the American Indians is called a trail, which without a guide would be about as easy to lose, as it would be hard to find.

For an hour or two the ride was rather pleasant, and our fresh horses seemed to enjoy it as much as ourselves ; but there was trouble ahead, and the day was destined to be by no means a happy one. A bridle-path is one thing, a trail is another ; and we began to discover that scraping one's way through the branches which overgrow a trail, was not improving to clothes, person, or temper. We stuck to it however as long as we could, then tried it afoot, and led our horses until the path became impracticable even for the unmounted horses. Having no other choice, we



marched back again to our saw-pit rendezvous, and, as I would not hear of giving the enterprise up, we made a careful selection of such things as were indispensable, left the rest with the droschki guard, and started afoot like other savages, just as we ought to have done at first.

The farther we got, the more did we see how preposterous was our first attempt, for the trail was in some parts over steep rocks, and in others so overgrown as to be impassable except by stooping on all-fours.

My situation that night was not altogether exhilarating. Our bivouac was of the simplest. As I crept under my scanty bit of canvas and lay awake listening to every sound in those deep solitudes, I could not quite avoid reflecting upon the facts of which I was perfectly aware, that the convict within a few feet of me was a murderer. That in England, he would long since have been hanged, and at that moment his bones would have been crumbling beneath a slab within prison walls. That he knew I had on my person the only means with which he might hope to secure his escape from Sakhalin, and perhaps once more gain his freedom. That with this

hope many convicts kill each other to secure only a few roubles. That he knew that even if he failed to escape, the utmost punishment for an additional murder and robbery would be less than he had already endured, and as he was here for life in any case, if caught, his extra punishment would make but little difference to him.

As I heard him gently turn over, I thought perhaps he too was at that moment thinking the very same thoughts, and perhaps the rustle of his movements which I heard, was in reality the knell of my plans, and of myself. To break this stupid reverie, I crept out and fired my revolver in the air, then with a rush and a yell, fired again. My guide was out in an instant, and at once rushed hither and thither with greatest caution from tree to tree, stalking the Bear I had excitedly described to him, and which I was determined to shoot. After a useless search I insisted on his lying down again, saying that I preferred to keep watch for the Bear with my rifle until the morning.

Very soon afterwards, my tired and innocent guide was loudly snoring to his own satisfaction and equally to mine.

Krakowitz my guide had been carefully selected for me because, being from the Baltic provinces of Russia, and of German descent, he spoke comprehensible German, and also because he was one of the very few persons who had picked up a sufficient number of Ainu words and gestures to be able to communicate to a limited extent with the Ainu people.

During the construction of the road we came by, he had worked for a long time at the saw-pit which we had made our base, and as this was about half-way between the Ainu village and the Bay where the Ainus conducted their principal fishing operations, the saw-pit became in the season, the centre for their little barterings, and in this, Krakowitz had made himself an active and useful Agent.

As the result of this, the governor had told me that Krakowitz had not only become a great favourite with the Ainus, but that the surplus of his skins and furs had enabled him to accumulate quite a respectable little capital in the savings bank fund of the administration at Korsakoff, from which he would be allowed to draw for the purchase of horses, cattle, or for any other certified and approved purposes.

In the morning, after we had trudged along a trail so twisted and tortuous that I had almost begun to be apprehensive that it led simply nowhere, I suggested a little unpacking, to get at something to eat.

Krakowitz urged me however to keep on a little farther first, and soon after, from a hillock a little in advance, I saw him beckoning me with a convict's sad half-smile upon his face. On reaching him and peering through the trees in the direction in which he was earnestly pointing, I saw two or three columns of smoke rising above the thin morning mist.

As by proverb, we have learned that smoke means fire, so by experience, every traveller learns that wherever there is fire, there, or thereabouts, is some kind of human being. I was at once reasonably rested, and started on with fresh spirit.

It was disappointing however, to find that the trail, instead of now going straight towards the smoke, turned directly to the left, and became if anything more zigzag than ever; so that if two men or a thousand, wished to make a descent upon this place, they could only get there one at a time, and this not so much on account of the trees, as because of the thickness of the under-brush.

At length, as suddenly as if passing through a door, we emerged into a clear flat open space of what seemed to be about three acres.

Before we had reached the first hut we were announced by a deafening salute. From here, there, and everywhere, crept out a dog, and each dog barked as if all the barking were his exclusive prerogative.

#### MY RECEPTION AT THE AINU VILLAGE

At first not a soul was to be seen. At the dog-salute however, from almost every hut in the long quadrangle there was projected a shaggy black head to learn the cause of what was evidently a very unusual and alarming disturbance.

The remarkable event of a white visitor seemed to paralyse or frighten them, or else it was due to superior manners, for instead of showing an obtrusive curiosity, each head slowly withdrew, and again there was not a man to be seen.

From under the low entrance of the second hut on the left, now came forth a remarkable figure. It was a man apparently near seventy, about five feet ten, and muscular, but with limbs rather delicately

tapering to small hands and feet. His colour was between copper and a deep walnut stain. With a very large and prominent forehead crowned with a remarkable mass of black shaggy hair, a face of thoughtful and benign expression whence depended a tremendous beard that entirely covered his chest, he appeared like a resurrected Diogenes, a very Moses of a savage race.

The most peculiar feature however, was that the whole of his body, which, except for a strip of loin-cloth, was quite naked, was covered with straggling black hairs from one to three inches in length, the upper parts of the face alone excepted. It is this peculiarity which distinguishes the AINU from every other, of known savage races.

As this old patriarch, who was the chief, approached me, he obeisantly bowed, and, flattening his hands together, with them thus closed, he moved them up and down, this being their cleaner and more agreeable way than ours, of shaking hands in salutation.

In muscular lordliness he did not compare with some Zulu chiefs I had met. In majestic dignity, he did not compare with 'Hole-in-the-day' and other

Sioux chiefs in North Western America; but for kindly dignity, Socratic physiognomy, and winsome benignity, he was as a savage, simply incomparable.

Leading me into his grass-thatch hut and placing me carefully on the eastern and honourable side of his dug-out central fireplace, and going through numerous forms of salutation, such as placing his hand over his mouth, stroking his beard, and rubbing his hands together to and fro, he awaited evidently whatever I had to communicate.

As is my invariable custom, whether with savages or other foreign peoples, I reciprocated the old chief's salutations, in kind as closely as I could, and then proceeded to dictate to my guide, who, in what was plainly a very imperfect and jumbled performance, with words and gestures, got the old chief to comprehend that I was a very important personage from a place almost as far as the moon. That I was a guest of his honourable excellency the governor, by whose arrangements I had come from Korsakoff to have the pleasure of saluting the great chief of the 'Aiona rak garu' (People who smell of their ancestors), and of seeing and learning from his people.

The old fellow seemed quite overwhelmed with



this unexpected and unprecedented flattery, and, clapping his hands as a call for an attendant, had extra mats laid for me on the dirt floor, on which we were all squatting tailor-fashion, produced a rather pretty Japanese pipe which was evidently his principal art treasure, and as we both sat regaling ourselves by turns with this one pipe, and some sort of tea-soup from two very dirty little wooden bowls, he began to make overtures for me to be his guest, so that I might learn many things his people would teach me. From the little I had yet seen, this unexpected temptation was sufficiently repulsive.

I had started from London however, with the intention of seeing the outermost fringe of Asiatic life, and I thought if I couldn't stand the test now offered me, the time and trouble of my past two years was scarcely justified.

After talking the thing all over with Krakowitz, we arranged that he should stay there with me till morning. That he should then start very early, and leaving all our kit with me, he should return to Korsakoff alone, and take a note from me to the governor explaining the situation.

In my note, I informed my friend the governor,



that the old chief was sending some men to bring up from the saw-pit the supplies there, and had engaged to send men to see me safely back in Korsakoff whenever I wished it, and that accordingly I preferred that he should be content to leave me for the rest, entirely to my own resources until I turned up again in Korsakoff.

When Krakowitz started, I fired off my rifle as a parting salute, which incidentally seemed to make a great impression both on the Ainus who escorted him, and upon those assembled at the village entrance to see them off.

I felt that now I certainly was in for it with a vengeance. Surprised into my decision, I naturally had no plans, nor did I know an Ainu word with which to indicate them if I had. On previous occasions I had had considerable experience with people and tribes with whom I could not converse, and I did not fear my pantomime would fail me now ; while I was equally hopeful that our mutual facility in it, would improve day by day the longer I remained.

I was sure only of this, that on my part, there should be every evidence of respectful courtesy, of sympathy, and of generosity, and I have never met

the savages yet, except in Christian lands, with whom this did not ensure in them also, the observance of the same golden rule in all our relationships.

DESCRIPTION OF MY ADOPTED AINU VILLAGE  
AND HOME IN KARAPTO, OR SAKHALIN

Our village consisted of a long irregular quadrangle, having about twelve family huts on each side, and about six on the cross line at the top. The quadrangle had a width of about thirty yards, which gave a large interior area as a common meeting ground.

At the bottom of the village were five general huts. Four of these, on the right of the entrance, were built on platforms about twelve feet high—the entrances being gained by climbing the front central upright log, notched for that purpose. These huts were for the storage of dried fish and other reserve supplies for the winter, which by this elevation were better secured against plunderers of all kinds—men, bears, wolves, and particularly rats and mice, which were very numerous.

On the left of the entrance was a hut about ten times the size of any of the others, with a much

larger doorway. Into this hut were brought all products of hunting and fishing excursions, and here the skinning and cutting up were done, while in the large rear apartment of it, fish and game were dried, salted, smoked, and the skins prepared for use or for barter at the saw-pit, or with Japanese traders who, by special concession and under careful restriction, were once a year allowed to make exchanges with them.

In this way, for furs and skins, some of which, especially the sable, are very valuable, they secured their cooking utensils, knives, arrow-heads, cotton cloth, rice, tobacco, &c., but not saké nor vodka nor any intoxicating drinks, as the Russian administration unlike any of the more exalted English administrations I have ever seen, absolutely prohibits this traffic in every part of Sakhalin.

With equal strictness, it prohibits the possession of firearms by anybody on the entire island, except the military, and the governor and his subordinates, of which for the time being, I was one. Hence my rifle and revolver added no little to my prestige amongst these people.

In addition to the various operations I have

mentioned, and which are carried on simultaneously in the general hut, this structure serves also as the cook-house of the village. As all this work is done by the women, this hut, need I say, is the centre of the village life ; but of course not of its gossip.

To describe one Ainu family hut, is to describe all of them, but the hut of the bachelor is beneath description. For with the Ainus—as, for that matter, even in the best European hotels all through Asia—the ‘bachelor’s quarter’ means anything or nothing. There is this difference in the European hotels however, that though the quarters of the bachelor are beneath consideration, his little hotel bill is not. His bed may be over the stable or on the dining-room table, yet from Port Said to Yokohama the bachelor, who should presume to ask his European landlord a single question about an erroneous item in his bill, would be known at once as ‘no gentleman,’ and would be treated accordingly.

The most exquisite point these landlords usually make, when they know there is not another hotel within two or three hundred miles, is in the suave suggestion, ‘Perhaps you may be able to suit yourself better elsewhere.’ So I early learned to pay any kind

of hotel bills, asking no question for the landlord's conscience's sake.

Feeling a little relieved by this slight diversion from my subject, I may now add in detail, that the bachelor's hut is simply a wedge-shaped shelter of grass-thatch, with a front and back of the same material. The family hut is the same thing, but with walls about five feet high. It has a chimney, which is a hole in the roof; and a window, which sometimes, is also the chimney.

The floor is as nature made it, uncovered except by miscellaneous dirt, upon which there may or may not be, one or two odd grass-mats. In the centre of the floor is a shallow pit. This is the fireplace, which is the centre of all the formalities and informalities of domestic life.

In front of the doorway is a thatch lean-to, under which you creep on entering. Any one of these huts you could chop down and clear away in ten minutes. When you reflect that the winter here lasts eight or nine months of the year, and that a great part of that time the temperature is forty degrees below zero (Fahrenheit), it seems amazing how ever these people survive it. The answer is, that the winter,

which would otherwise assuredly kill them, affords them its own protection by its depth of snow, under which these huts, firmly braced, are buried.

The utter simplicity of these huts is perhaps the strongest sign of the persistent savagery of this ancient race. For though the least nomadic of primitive peoples, though in many ways pertaining to their life very ingenious, though they have never been known to change the site of one of their villages, though, for anything we know, they have been living on this island from before the first thought of Rome, before the time when the pyramids began to rise above the mists of the desert, the hut of the Ainu to-day is just what it was at the beginning. It certainly is no more than what it was, and it could not well be less than it is.

#### MY LIFE IN THE CHIEF'S HUT

The hut of my chief, my new home, was about twice as large as any other of the family huts, and, what was better, contained no family, for I found he had taken the trouble so to arrange it, that during my stay, he and I alone, should be its joint occupants.

I had plenty of my own provisions until the chief's men returned from the saw-pit ; so, with the aid of my 'shelter canvas' and a mat, I managed a bountiful dinner-table, if not an elegant one, and tried to make the old chief my guest ; but nothing I had was good enough for him.

It was with difficulty I could get him to do more than taste anything except the caviare, which was the only thing that seemed to his liking. After the first taste of this, he immediately put a little of it on a chip, took it up to the end right-hand corner of the hut, prostrated himself, and reverently placed it before what appeared to me to be a little wooden broom. Then he returned and partook of it as heartily as I could desire. My cigarettes, too, he took a great fancy to, and seemed willing to smoke them all the time.

But what, you will ask, was the little broom, and what was the chief doing with the caviare on the chip ?

The seeming broom, I afterwards learned, is called an Inao, and is what many travellers and missionaries would at once put down as a God. I don't even now, pretend to say whether these Ainus

esteem it as a god, a shrine, or a symbol, any more than I can tell which of these an Icon is esteemed by a Russian, or a crucifixion image by a Roman Catholic.

I suppose that largely depends on the individual in each case. Whether an object of worship, or a medium of worship, the Inao is the object which is, or which symbolises, the presence of some higher power, and before which, he pays acknowledgment and reverence.

Fortunately there is One above, who knows more about this than the poor Ainus do themselves, and more than we do, who are so ready to call them idolaters; One who knows them, better than they know Him, and who accepts perhaps, their worship as unto Him; One in whose eyes this worship is perhaps, accounted to many of them as righteousness.

Before this Inao, is laid the first-fruit of every enterprise—the first fish of a day's catch, the first animal of the day's hunt, some part of the first dish at each meal. This is always done with self-prostration and reverence, with little ostentation, and apparently with great sincerity.

This Inao is a birch stick, whittled upwards to



near the point into many long thin and narrow shavings, which, retaining their attachment, fall down and hang about the stick like an inverted brush. One of these is to be seen in the north-eastern corner of every hut, and this is the sacred part of it. The Icon in every Russian house it may be remarked, is also placed in the same way, and for the same purpose.

I must confess this token of worship, instead of shocking me, increased my respect and satisfaction, for worship is more or less assurance of a conscience, and if the traveller understands what that conscience has been trained to, his hosts, however savage, are more or less amenable to his management and control.

At dusk, a tall candlestick and candle were brought. The candlestick was literally a stick, split at the top and pointed at the bottom. The stick was stuck into the ground beside the fireplace, and the candle, a bit of birch bark, was lighted and stuck into the slit of the stick. A fire being then lighted, my Chief unrolled and spread his largest and best mat on the right of the fireplace towards the sacred corner, and made me understand that this consti-

tuted my own private bedroom. This, as I afterwards learned, was the part assigned only to a very distinguished guest.

At this my first experience with the Chief's chimney, I found that our own smoking was a matter of superfluity and excess so far as I was concerned, so, after a single cigarette, I unrolled my rubber-cloth and blankets and arranged myself for sleep.

My chief having prostrated himself before the Inao in the sacred corner near my head, he then proceeded to follow my example so far as the lying down went. As for bed, his mat alone seemed to meet all his requirements.

I noticed a good deal of quiet amusement in some of the Ainus as I proceeded next morning, in military fashion, to take a wash outside the hut. The reason of this, I came to know, was that this was the first time they had ever seen such a thing done by any human being, and that they imagined I must have something the matter with me, or else be an uncommonly dirty creature.

Their own only method of ablution, consists in dusting themselves, except for their hands, and their way of cleaning these, after eating, and other greasy

or bloody performances, frequently reminded me of an amusing incident.

In the counting-house of an uncle of mine, and which, as a young boy, I used often to visit, was an old bachelor clerk, who was as uninteresting and as methodical as a machine, and quite as abstracted.

The temperature, which had been about sixty-five, had risen during the night to ninety-five, and the old clerk had come down to the office in a pair of exquisitely white duck trousers. He had worked away all the morning at his standing desk in his usual manner, completely absorbed in his work. When near luncheon-time he took off his working coat for the necessary change, first one clerk and then another, and then all of them, broke out into irrepressible laughter.

Half amused and half irritated, he said he should like very much to know what they were all laughing at. Whereupon one of them held behind him the lavatory looking-glass, when he became about as confused and disgusted as it was possible for such an old beau to be. He had been all the morning wiping his pen, schoolboy fashion, in the usual manner and place he always did—that's all—but he had

forgotten that he was not wearing his usual black trousers.

I need not say that my new friends, who always wiped their hands as the clerk wiped his pen, fully justified their proud name, which, as I have before said, means in English 'One who smells of his ancestors.'

Each one of the men about me, exhibited the first quality of a good host, in obtruding nothing upon me, but allowing me, and helping me, to do just as I liked. In the general hut I noticed some of the men taking some seine fishing-nets, which I helped them to straighten and fold outside. They seemed so well pleased with this, that we came to an understanding that they would like me to go with them the next morning on a fishing excursion, to which I promptly consented.

#### A FISHING EXCURSION

At earliest dawn, twelve of us started accompanied by about thirty dogs. But why so many dogs I couldn't imagine. For some distance we kept the down-hill trail by which I had come, which I now found very

easy, especially as they insisted on carrying for me everything I wanted with me. We then took another trail which left the saw-pit far to the southwest, and in about four hours came upon a little bay of the Gulf of Tartary, which they did not often visit.

It was a wild scene, with many rocks about the promontories, but the water this fine morning was almost as blue and beautiful as the Mediterranean.

The beach too was pure sand and very gently shelving, so that one could wade out a long distance without getting out of depth. Being allowed to go out with shoes off in one of the birch-bark and bear-hide canoes which paid out the net, I saw a sight, the like of which I have never heard of so near the shore in any other waters.

Looking straight down from the shady side of the canoe, the bottom was distinctly visible, while from under the canoe, the frightened salmon-trout were swimming seawards in such numbers, it seemed as if it would be difficult to drop a stone into the water without striking one. With large boats which could have gone far out, and with a very wide, strong and long net, the haul which could have been made

would simply have been as great as ever the nets could hold.

With even our scanty net and haphazard method, we brought ashore the first haul, I should think over two thousand fish, weighing from about four to ten pounds apiece. I had previously seen shoals still larger than this off Korsakoff, but on inquiry since, I was not surprised to be told, that in no other part of the world are salmon-trout so amazingly plentiful.

While some of the Ainus were sorting this haul and preparing to bury what they could not carry the first journey, I went farther along the shore with the others, who seemed to be having under way some sort of project with the dogs.

From the time we started, I was puzzled to guess what they could be taking thirty dogs with them for, and my curiosity now kept me very closely on their track. I was soon to be well repaid for my trouble. At a certain point all the men and dogs came to a halt. Half the dogs and men then moved farther along the water's edge, about two hundred yards.

At a concerted signal the dogs were started from their respective points and swam straight out sea-

ward in single file in two columns. At a wild sharp cry from all the Ainus, the right column wheeled left, and the left column wheeled right, until the head of each column met. Then at another signal, all of them swam in line towards the shore, advancing more and more in crescentic formation. As they neared the shore, increasing numbers of fish appeared in the shallow water, frightened forward by the splashing of the advancing column of dogs, which, as soon as their feet touched bottom, pounced upon the fishes as quick as a flash.

The dogs promptly brought the fish which they had seized to their masters, who cut off their heads and gave each dog the head which belonged to him, as his share of the catch. The dog which caught nothing, got nothing.

I believe this dog drill of the Ainus is entirely unique. It is all the more remarkable too, as the dogs, many of which have been captured from the forest, are still half wild.

They are for the most part stupid, semi-savage creatures, are in no sense domesticated, and are only kept under any sort of discipline, by food-reward and flogging. Still, to these people they are entirely in-

dispensable, as in winter they afford the only means throughout the island of possible transportation.

Breaking up into small companies in line, the Ainus prepared the fish for packing and carrying. The front man of each line, standing at the heap of fish, dexterously and as by one sweep of the knife, ripped open and cleaned a fish, at the same time detaching its head. At the end of each line of operators, the fish appeared as a firmly packed mass, duly salted and tied up ready for transportation.

Next morning, all of the fish that could be transported at one time, the Ainus carried in the same way as they carry everything—slung from the forehead, but resting on the back. As this necessitates a stooping posture, it explains the success with which they use trails so overgrown as to be almost impassable to others, and which rendered my first journey to the village so difficult for my guide and for myself.

That part of the salted fish they could not carry at once, was covered in a pit they had already made in the dry sand, so as to secure it against marauding animals, until convenient to fetch it.

My companions must have made a good report of



me, I think, on my return, as, after the signal and lucky haul and its omens, everybody seemed if possible, more desirous than ever to anticipate my wishes. Directly after the men had dumped their loads in the general hut, the old chief took a fish which had been kept whole and fresh, held it up in both hands with prostrations before an Inao or Ingool in the north-east corner of the hut, and, having thrown a little water in different directions before the Inao, brought this particular fish as a special present to myself.

Several other fresh ones were added to this, and with them they brought to me a number of very large bivalve shells, and some forked sticks. They had evidently observed my way of cooking and eating freshly-caught fish by the sea-shore, so had kept some unsalted on our return, had cut forked sticks for me to spit them on, and shells, the halves of which they had seen me use as plates, while two scraped short sticks which I used as chop-sticks, served me quite as well for eating, as a knife and fork could have done.

My kind friends were not satisfied with having anticipated my likings so far only. About a day or so afterwards, two of them led me to what looked

like a capital trout stream. They there pointed out to me a little runlet in which were caged over a dozen good-sized trout. This was to be the source whence my apparent liking for grilled fresh fish could be always supplied. Although I rarely failed to eat five or six of these trout every day, the stock was always kept replenished for me, without their waiting for it to be emptied.

When the old chief gave me to eat the fish he had offered to his god because it was the first caught in our great haul, he did me the highest public honour in his power, and thus bespoke from all the other Ainus their greatest consideration for me ever after. All such offerings are never allowed to be eaten by the people, they are for the chief only.

Under these auspicious circumstances my lapse into barbarism was made as easy as I could have hoped. In addition to my reserve provisions brought by the chief's men from the saw-pit, and the cage of trout, and the salmon, I found during my investigations in the cook-house, I might expect to get rice all the time, roots, chestnuts, as well as sea-weed some of the time, and at intervals, the flesh of various animals. Of the last I felt quite sure, because of the

fragments of bear, deer, and dog which I found with the hair still on, lying about the cook-house.

Although, with the exception of occasional rice, the Ainus eat fish, flesh, fowl, almost everything raw on ordinary occasions, I was quite free to use my own simple devices for my own private cooking; so my mind became quite easy on the question of food; and as it was the height of summer, shelter and other considerations were only of secondary importance. So with a contented mind I endeavoured more and more to make myself at home, though in doing so, I fear I began in Ainu phraseology, to smell of the Ainus and their ancestors.

#### A FIVE O'CLOCK CALL UPON THE LADIES

Since my description of the Ainu woman whose appearance first suggested my present adventure, I think I have said nothing at all about the Ainu women as I found them in the sanctity of their own homes. I had as carefully avoided the appearance of looking into the neighbouring huts as if they had been houses of a London square. But one afternoon the chief came to comprehend that I would like to

go into some of them, so was good enough to lead the way in a series of afternoon calls upon, as Americans say, 'our leading citizens.'

Although the chief of the village, he neglected none of the courtesies common to all of them on such occasions, and instead of going right into a hut as he might have done, he first made a halt outside the entrance, and gave a long guttural cough. This was ringing the front door bell of the mansion. This brought the master of the hut to the doorway, who, seeing the chief, as I had never seen him before, completely dressed, in a highly embroidered ceremonial suit of fish-skin, most politely beckoned him in.

With a good deal of stooping I managed to follow the chief, who at once proceeded to the right side of the fireplace, and for about ten minutes he and his host, both squatting, went through the forms of salutation I described as having occurred on my first arrival at the village.

Each of us rubbed his own hands together to and fro, stroked his own beard, repeatedly bowed, and then there commenced what seemed compliments and inquiries between host and guest, just as if they lived a hundred miles apart.

This was a thoroughly representative family hut. There were several women, one of whom I took to be the wife of the host, and another whom I suspected was the wife of the chief himself, who had gone there from her own hut to accommodate me. There were several children also of both sexes, from one to fifteen or sixteen years of age, all as naked as when they were born. All the women, most of whom were visitors, stepped aside the moment we entered, and stood or crouched as far back as possible behind the host, with their hands on their mouths and their eyes on the ground, as if they considered themselves merely as slaves.

These women were certainly as uninviting-looking females as I ever beheld. By comparison, it was evident that the woman I had seen in the hospital, had become a gay wanderer, and had tried to improve her attractions up to the tastes of the Russian exiles with whom she had been consorting. That this kind of life was indeed the explanation of her disease, and of her presence in the hospital, as I saw her.

Like her, these women, in their unadulterated and strictly natural state, had also the same stupid,

stolid, vacant expression, were also all over the body nearly as hairy as the men, had the same blue-blackened lips, the same tattooed, fierce moustache, and had the same tattooed arms, tattooed finger-rings, and sea-shell earrings. But if you add to this, that they had never in their lives been washed, that the hair of their heads, which came below their waists, had never seen a comb, and that a double-teamed horse-rake could not have been got through it, I need hardly say they were about as repulsive-looking creatures as it is possible to imagine.

Like the dogs however, they are not only useful but indispensable, as they do all the work; their lords and masters thinking it a degradation to touch any sort of work under any circumstances, except such as pertains strictly to their hunting and fishing.

This multifarious and endless work of the women is a subtle and adroit concession by the men to the superior capacity and rights of their women. This recognition is so full and complete that it never occurs to Ainu women, I think, to emulate their whiter sisters in demanding additional rights.

Notwithstanding their repulsiveness, these Ainu

women have very great merits. One of their rules of life seems to be, 'Speak only when you are spoken to.' In all my experiences amongst other savage peoples, the perpetual scream and cackle of the ever-quarrelling women, by day and by night, has been irrepressible and almost maddening. During all my stay in this village however, I never once overheard what could be supposed to be a quarrel or dispute.

Nevertheless I was unable to resist the impression that under all their impassiveness and stolidity, they could be very revengeful; that beneath the cold white ash of a remembered wrong, a fire could lurk which only death would extinguish.

To be unseen, to be unheard, and to do the work before them in their own quiet way, seemed to be with these women their only ambition.

I never for an instant saw in any one of their faces however, an expression of a wish to please, or a sign of being pleased. Nor did I ever see in one of them what could be suspected of being a smile.

My impression was, that even if their faces were capable of it, such expressions would be suppressed as indecorous. A smile with any suggestiveness in it

however, would, I think, be beyond their farthest possibility. They had the sadness, the silence of nuns, and to men, always showed the profoundest courtesy. In saying this, I would be understood as vouching only for what I saw ; their manners and behaviour in my absence would probably be much less restrained.

Each time one of the women left the hut to fetch something—a pipe, tobacco, or what not—she always retired from our presence walking backwards, with as much punctiliousness as is seen on state occasions at Buckingham Palace. On returning, she would present the thing brought, kneeling.

I came to feel, strange as it may seem, that some of these poor creatures thought themselves very pretty. Indeed, as I grew to be more familiar with them, and they became more accustomed to me, I detected some of them in various careful but sly tricks of vanity. The most frequent of these was the pushing back of the hair, which was not that they might see their work better as pretended, but that they might better exhibit their beautiful earrings.

The more pretentious who wore belts, were very proud also of these. They consisted of a band of



raw hide, on which were fastened any and all kinds of ornaments, those evidently most in favour being Chinese cash, a perforated coin worth less than a farthing—and Japanese seng, a Japanese coin of the value of a halfpenny. This practice reminded me of the exquisite taste of some English youth who affect coin as jewelry, but with these Ainus, coin has no other use. These belts, whether used to keep something in place or not, the ladies take more pains to exhibit perhaps, than even their earrings.

The earrings are almost as common with the men as with the women, and both prefer metal, especially white metal with blue beads attached. Sea-shells are added by the women only. In the absence of anything better, both sexes use a strand of silk for earrings. Finger-rings, which with the women are as large and as many as they can get, are worn also by the men, but in less profusion.

The extent of tattooing by the women is prodigious. With this they not only entirely cover, but they enlarge, their already immense lips, create the most awe-inspiring moustache right across the face, and both widen and lengthen their eyes. The tattooing of the men is generally confined to a spot

in the middle of the lips, to imitation finger-rings, and to the forearm as far as the elbow.

As this seemed to be a favourable occasion, I got the women to bring from a storehouse specimens of the various grades of clothing which, as the weather requires, are worn by both sexes. The only material of which they ever have a complete suit is fish-skin, and some of these suits, like that worn by my chief and chaperone on the present occasion, are elaborately, though coarsely, embroidered. The resemblance between this embroidery and that of the North American Indians, is quite remarkable.

The method of preparation of the fish-skin for these garments is still a puzzle to me. Though quite thin, it is very tough, and has more pliability than one would think possible. Shoes even, are made with it, but not exclusively of it; though it generally forms the lining of the uppers.

The thicker clothing, especially for the coldest weather, is grotesqueness itself. For medium garments, especially for the covering of the back and chest, birch-bark is used, other materials being stitched to it. For the coldest weather the clothing

is much like that of the Esquimaux and Kamtschadales. The grotesqueness of these dresses arises not so much from the awkwardness of their shape as from the variety of the materials.

In one of these Joseph-coat dresses were mixed patches of sable, bear, deer, and fox skins, including the tails, in haphazard fragments, while behind and before, there was underneath all these, a large piece of birch-bark.

The purpose of the bark, I afterwards found, was to serve incidentally as mail, for protection against accidental shots from poisoned arrows, which in winter the Ainus use more than in summer in their hunting excursions. By what they evidently thought a very excessive offer on my part, I succeeded in obtaining a fish-skin dress almost as artistic as that worn by the chief, and they all seemed greatly pleased with the barter.

At one end of the hut was what seemed to be part of the equipment of a greenhouse—a large canoe-shaped box of birch-bark suspended from the roof as if for a hanging plant. On approaching it I found truly enough inside of it a kind of a plant, and a very growing one, but not of the same kind I had expected.

The swinging box was a cradle—and its contents was a baby.

On going out of this hut I closely imitated my chief as usual, and carefully moved towards the doorway in the sideways manner according to their custom.

After having made a number of these visits they became very tedious and increasingly uninteresting, but in consequence of having made them, I felt it easier afterwards to call upon these people and reconnoitre occasionally in my own way, in making my investigations into their various domestic habits.

One of these habits which I afterwards noticed, is entire irregularity in eating. Of meals, they have none; they simply eat. As they have no eight o'clock, twelve o'clock, nor six o'clock—indeed, no clock at all, and have never seen such a thing—they could not if they would, have fixed and regular hours for eating.

Strange as it may seem to such highly cultivated people as ourselves, these savages are foolish enough never to eat except at such times as they are hungry—and because they are hungry. Even with respect to drinking, they have also the same uncivilised habit.

They rarely drink because others are thirsty, but only when they are thirsty themselves. I have never seen one of them take a drink for the good health of his friends; indeed, strange as it may seem, on every occasion when I have seen them drink, it has been for their own health only. Then I observed too, that they did not seem to get thirsty so often as some whiter people do. Is this due to their difference of colour, or to the difference of drinks? Again, when they do drink, it is only at rare intervals, and they never as far as I could observe fall into the temptation of drinking too much. Are these peculiarities in any way owing to the disadvantage of not having been brought up in a Christian country?

Both sexes seemed capable of going a long time fasting, even during unusual exertion. With the men, I had special occasion to notice this on our hunting and fishing excursions. With the women, I had opportunities for observing this almost every day. Just then, it was the season for collecting various roots and bulbs which are used for food all the year round. For obtaining these, the women in groups would start out very early in the morning, taking with them nothing whatever to eat. Not

until after they returned with their loads on their backs at night, would they break their fast. Then however, they went at anything they could get, like famished dogs, bolt an enormous quantity, suckle their babies, and lie down to sleep like tired animals till morning.

What about the babies during the day? you may ask. Answer: They were being trained to the same abstinence as their mothers. Put into the hanging cradle I have previously described, it was known quite well the poor little helpless creatures could not get out, and for the rest they were free to do whatever they were able. This usually meant a good deal of kicking and screaming until tired of it, followed by exhaustion, repose, and resignation. The arrival of the mother and the very late but natural supper she brings with her, quickly satisfies her protesting infant.

All these people had great confidence in each other's dirt. If they had anything to eat in a bowl, a whole group would with their hands fish in it together; and as a sign of friendship, if a particularly tough piece of raw or half-cooked meat turned up, they would help each other in the mastication of

it, then swallow the interchanged boluses with a grunt of neighbourly satisfaction.

The necks of these solid-looking women are as large as those of the women in the mountain regions of Thibet, and for the same double reasons—heredity, and the habit of carrying all heavy loads slung as I have described from the forehead. The carrying of an entire huge log and corresponding loads in  
✓ this way causes the development of the cervical muscles to a degree which is really monstrous.

Although I watched patiently and often, I never once saw a woman approach an Inao or Ingool in any way which suggested worship. When in the immediate vicinity of the sacred corner of the hut, or when by the hearth, an Inao was near her, she would however, seem to move with rather greater timidity than usual, which might have been either from fear or from reverence, but which of the two I lacked the means to determine. In any case I would prefer not to go into that matter now, as I should be anticipating what I wish to state more fully in a subsequent and separate chapter.

In the art of cooking the women would never be accused of being either skilful or cleanly. I

tried to raise their standard a little by getting some of them in the cookhouse to taste some of my own dishes, such as grilled trout-salmon, and venison, which were as they should have been, as sweet as any dishes of the kind in the best restaurants in Europe, if not sweeter; but they evidently only pitied me for taking so much trouble, and I abandoned the effort.

All these things they prefer to eat just as a dog would eat them, or as a boy eats a raw apple, gnawing and crunching until they get a good way short of the end, and distending their cheeks as much as possible with the remainder.

Their *chef-d'œuvre*, if not their only dish, was a hodge-podge stew, which was made by boiling together in the village cauldron, salt fish, pounded roots, and anything else that was going in the way of old dog, of venison, of bear, or other meat, chopped into pieces of a size convenient to handle. They were very careful to retain the flavour of the previous dish, and mix it delicately with the one following. This they accomplish by never cleansing the cauldron at all, and by a process adopted with the wooden bowls, shells, or other utensils, which was still more



delicate. These they always cleaned, not with water, for that might have spoiled the desired bouquet of the coming stew. The method consisted in skilfully sweeping the utensil out with the index finger; but, as a matter of courtesy, they always licked the utensil clean, before passing it to the next person, who did the same in turn. The way of cleaning the hands after this, I have previously indicated.

Any small personal effects of value, such as bows and arrows, pipes, hatchets, &c., were hung or laid near the sacred corner of the hut. The women's side of the hut by night and by day, seemed to be always the left side of the central fireplace, the men's the right side; and, as I have previously said, I think the part just beyond the men's, and near the sacred corner, is reserved for an honoured guest.

In very rainy weather both sexes frequently wear as clothing a mat, or mats, so that they look like a piece of walking thatch-work.

The married men seemed to have but one wife, and amongst the children, boys seemed to predominate in number. The cause of this may be in part, that only a few of the girls are able to survive the dreadful conditions of childhood, and in part, something else,

which it might be unjust to suggest, but which has prevailed amongst many uncivilised peoples, with whom female children are apt to be treated as an encumbrance.

A DEER-SHOOTING ADVENTURE WITH BOWS AND  
ARROWS

Walking by the general hut one afternoon, I was brought to a sudden halt by hearing from within, the bleating of an animal in distress. Later, and towards evening, I noticed an unusual stir both about the hut and near one of the storehouses. On inquiry, I gradually came to understand, that this meant an approaching deer-hunt, to renew the stock of venison fast running out.

At early dawn, determined on taking pot-luck with the rest, I was on my way eastward through the forest with a dozen of the Ainus. As we advanced uphill in this direction the forest gradually changed its character, until the underbrush, which on the west side of the village was so obstructive, entirely disappeared, so that each one could choose his own path, and trudge onwards up the hill more or less abreast of each other. On this enterprise I

should have liked to have taken my rifle, but, thinking it would be vastly more interesting to me to simply watch their own methods of hunting, I preferred not to encumber myself with it, and went, as seemed to be generally understood, merely as a spectator.

One of the Ainus promptly seized my two blankets, and adding them to his load, left me entirely unencumbered, as these were absolutely the only things I had brought with me except my small opera-glass which was in my pocket. There seemed no misgiving or disagreement as to the route, as we wound around the base of this hill and that, and marched always upwards through continuous defiles.

After some two or three hours we came to an undulating plateau in the centre of which was a considerable lake, the water beautifully clear, but the banks a good deal overgrown by reeds, led down to by long rank grass, amongst which were interspersed a large number of rocks and boulders, such as are commonly seen towards the tops of hills within a large forest. We skirted about a third of the lake, when I was motioned to remain where I was. The band of hunters then broke up and each went in a

different direction, skirting about, and apparently intent on looking for something in the grass and upon the mossy ground.

One of them still in sight soon began vigorously to beckon some of the others, who then took a meandering line, and all looking intently on the ground as before, continued in this way until they came to the edge of the lake, at which point they exhibited what appeared to me great satisfaction. Two of the more intelligent of them then joined me and led me to a moderately sized boulder, large enough to entirely conceal me, and making me crouch at a certain point behind it, made me understand I must on no account raise my head higher than he placed it, which was just enough for me to command a distinct view of the entire ground they had evidently been reconnoitring.

As they seemed in no particular hurry in their movements, I made this retreat as comfortable as I could with good-sized stones, cleaned my little opera-glass, and though quite resigned in advance to the probable disappointments to which I had been previously trained in the Scotch Highlands, I was determined that so long as daylight lasted nothing



within my scope should for a moment occur, yet escape my observation.

Every one of the dozen Ainus was in full view, and appeared to be arranging with the others respecting his particular position, the result being that they gradually formed a widely extended crescent, the centre of its convexity being about fifty yards in front of my position. I had waited an hour perhaps, when I caught a low sound; it appeared to be the distant bleating of a doe. It reminded me for the moment, of the sound I had heard near the general hut the previous afternoon.

All the Ainus were now quite concealed, each lying full length behind a tree in the long grass. Very far to my left, between me and the lake, to my utter astonishment, what did I now perceive but the head of a doe, which appeared at different intervals, as is usual with these animals when grazing. At a good distance still farther to my left, equally to my astonishment, a pair of fine antlers came into view above the tall grass, and then disappeared in the manner with which deer stalkers are so familiar. But where are the Ainus? thought I. Of not one of their number, however, was there the slightest sign.

Coming from the rising ground, not on the left as before but from the right, and from a distance of what seemed to me about three hundred yards, again I heard a bleating even louder than before, and as if from another doe which was wounded, or in some other painful distress.

All this I must admit was very perplexing to me, and especially the continued concealment and silence of the Ainus, when there were certainly two deer within very easy shot, one on the left, and another on their right. I had almost to hold myself down, to keep my word with them ; indeed, if I had had my rifle with me, I am not sure I could have succeeded. My fortitude was soon to be rewarded however.

Coming over a ridge of the rising ground on the extreme right, appeared first one pair of antlers and then another, advancing towards the water, followed by several other good-sized animals, worming their way between the trees in a direction which, if they maintained it, would bring their line of march parallel with the base of the ellipse first formed by the Ainus, before they disappeared from my view. Having got so far however, with their entire bodies full in view, they looked around, came to a dead halt, sniffed

right and left, and seemed to be in doubt about their course.

Just then I heard again the bleating on the right, between me and the herd. At this the herd again advanced, a splendid buck leading the way. Just as they got to what I had thought the vicinity whence the bleating last came, the sufferer seemed to have changed his position, for the bleating now proceeded from quite a distance farther down the hill.

Their attitudes and motions as they still further advanced seemed full of sympathetic inquiry, and were simply enchanting to look upon, so much so indeed that I could scarcely resist a painful impulse to betray my friends and rescue these beautiful, innocent, gentle creatures from their would-be destroyers, of whom I was practically one.

No sooner had they started forwards again for the second spot to which the bleating seemed to have shifted, than the point was shifted again, and the suffering doe seemed to be just about where I had first heard it, on the extreme left.

On turning my eyes in that direction, whence the bleating was now more frequent and more distressing than ever, I could again see the gentle upward motion



of the poor doe's head every now and then above the grass, and got an occasional view of the antlers which I first saw some time before still farther to the left. The little herd, startled into a fresh impulse of eagerness, came onward following the old buck in single file. Two of them were already past my hiding place, and all the others were just within the stretch of our line, when, with so little exposure that I could hardly see any one of the party—every Ainu let fly.

The old buck, upon which my attention was principally fixed, sprang upwards and forwards about five feet, when, his bound cut short, he came down perpendicularly on his feet, gave a groan which was half a sigh, sprang forward again about his own length, and then with legs convulsed and trembling, he fell over, and was dead. Within a few minutes two others were dead within five hundred yards, whilst two which had been wounded, had escaped.

So entirely free from sight or sound of an enemy, had this slaughter and wounding been effected, that there was nothing in the whole circumstance from which any one of the wounded if they survived, could have gained any experience which could be of any future use for their own protection. Fortunately for



the Ainus, the sportsman with his rifle has not yet made unapproachable by the arrow, the birds and beasts upon which these poor savages are dependent for their daily food.

As quick as their arrows, was the upspring of the Ainus. The first buck, already dying when we reached it, was instantly sprung upon by three or four of the Ainus. Two of them seizing his antlers, bent his neck back sharply on the stretch, so that the knife of another swept right across and through to the bone in an instant; for they are always extremely careful, and especially when a poisoned arrow has been used, to promptly and completely drain the animal of its blood. The second buck, though he couldn't walk, could fight, and it was not without some danger, that after a long struggle, they succeeded in repeating upon him, the same operation as upon the first.

The third buck was still more lively, and had complete use of his front legs, but no use of his hind ones. In one of his lunges he butted one of the men over and nearly transfixed his buttocks.

Seven of the men were dodging and seizing his horns, but without being able to keep their hold for

a minute, until some rope was fetched up from the lake. The rest, was quick, short, and final.

Without the slightest delay, eight of the men were told off to follow up the escaped but wounded deer, and taking the hide-ropes with them they started off in pursuit. The other four remained behind, and allowed me to help them in the dressing of the carcasses.

In the first buck, I found the fatal steel arrow-head was sticking in the heart itself. In the second, the arrow which caused death had opened the pericardium or sac surrounding the heart. In the third buck, the point of the fatal arrow had caused a fracture, and so contused some nerves that though this deer was quite unable to walk, it might have lived until it died of starvation, had we not released it from its discomfort.

And now I can imagine someone impatiently asking, But what about the bleating, first here, and then there, of a wounded doe, before there was any shooting? and what about the doe on the far left, and the stag beyond it? This is exactly what I couldn't make out myself, and just what I took the earliest opportunity of getting unravelled.

As I had already begun to suspect, and as I afterwards found, these were parts of a method of decoy.

The Ainus first assured themselves of the track the deer had last taken in coming to the lake to drink, for they knew they would be likely towards sunset to come the same way again. The deer are very sensitive to the distress of a comrade, and, if this comrade be a doe, the bucks are particularly sympathetic and faithful in their attentions to it. The widely extended line on the windward side of the deer track, was a trap.

To hasten the approach of the deer on their usual drinking trip, and to induce them to file entirely within the hunter's line of combined attack, here and there along the line, are distributed roughly made little instruments with which a very close imitation of the required sounds are produced. The bleating was begun by the right-end man ; then as the deer approached, it was taken up by the middle man, and then by the left-end man, as if the suffering animal were moving in that direction.

To complete the verisimilitude and the deception, as the deer approached, and the sound reached the end of the line, the head of a doe was faintly

exhibited moving amidst the grass, and still farther on, the antlers of a browsing stag; these heads having been brought by the Ainus for that purpose. The part of the decoy which requires special skill and practice, is the giving to these heads exactly their natural motions, the slightest error in which, is detected by the advancing deer with wonderful quickness; when instantly, the whole herd would bound away out of reach.

The bleating which I had thought I heard in the village the day before starting, arose from the preliminary repairs and testing of the decoy instrument. This is a small solid block of wood shaped like a wedge, with a small handle or mouth-piece projecting from the middle of its base. Through this mouth-piece is burnt a perforation running through to the middle of the face of the wedge. Over this exit is fastened a piece of fish-skin, which is renewed at each hunt. The operator in using it moistens the skin with saliva, blows through the mouth-piece, and by skilful manipulation of the skin, as of a flute key, produces the variations and cadences which are so effective. To this instrument the Ainus give the name, as nearly as I can pronounce it, of Ippakke-ni.

It must not be supposed that the Ainus have one kind of bow and arrow only, which they use on all occasions alike.

On the contrary, their bows and arrows are as different from each other as are the shot-gun and the elephant-bore rifle of the civilised sportsman.

On the present occasion, the bows used were comparatively short, being not over four feet long, so that they could be used in any attitude and with the least possible disturbance; but they were extremely strong. They appeared to be of elm, but were further fortified with raw hide. The use of them I found on trial not so much a matter of strength as of special skill, and as used by the Ainus they are capable of giving an initial velocity almost equal to a rifle, though it is incomparably less persistent. The arrows used, were only about eighteen inches long, but the steel arrow-heads, which they get from the Japanese, were almost double the weight of the new English regulation rifle bullet.

As, unlike the bullet, these arrow-heads were sharply-pointed, it will be understood how at about forty to sixty feet range, they could be almost as effective as a rifle; sometimes, indeed, more so,



as, where a ball might ricochet, the arrow would penetrate and stick.

As the dusk advanced, the cold came on, and I made my friends understand that I was very sorry we couldn't have a fire.

This brought out what was to me a very interesting performance—the aboriginal method of procuring a light. A rough little apparatus was produced, consisting of two little blocks of wood. Between these was placed a bit of very dry elm stick, one end, which we will call the lower end, being pointed so as to fit loosely into a hole in the lower block; the other end, also pointed, being in contact only with the flat under-surface of the upper block. A bow was then unstrung at one end, the string was passed once round the middle of the dry stick, and the free end was loosely re-attached. The bow was then worked with wonderful celerity, until the lower end of the stick first smoked, and then passed into a fitful blaze. This was communicated to some fine dry twigs, and in a few minutes we had as good a bivouac fire as I could wish.

The Ainus quickly had occasion to see that with me, the fire was wanted rather as a means to an

ulterior end, for I need scarcely say that I was now as hungry as I was cold.

Courteously, but quickly however, they intercepted my movements, and in their way, signified that I must for a while at least, desist and wait; so with an equally courteous pretence of liking it, I devoted myself simply to heaping up the fire and warming myself, though I couldn't see the sense of the delay.

As quickly as they could, several of them began running about selecting sticks of a certain kind, eight or ten of which they began to whittle until each of them had a bunch of undetached shavings at the top, and a sharp point at the bottom. These they proceeded to stick into the ground as if to stake off what was evidently to be our sleeping ground around the fire, at the eastern side of which, they placed one of the sticks which was much larger than the rest. Before this, they then made various prostrations, and with certain utterances which sounded like invocations, they laid a haunch of our first buck. They then brought my two blankets, intimated that near this was my place to sleep, that this haunch and everything else was at my disposal, and

that I could now proceed to cook and to eat—to do, indeed, exactly what I pleased in my own way.

Although more impatient than I wished to appear, I could but respect and admire their punctiliousness and religiousness. The little sticks were their little gods, or Inaos ; the larger one, their greater god, or Inao ; and not until they had properly acknowledged and worshipped the givers of their success, and surrounded themselves with tokens of their protection for the night, could they allow themselves, or even their guest, to partake of these gifts, for which I at least, was famishing.

Having been thus rebuked by these savages for my heathenishness, shall I confess it, that I too, rubbed my hands before the great Inao also, as they did, prostrated myself before it even as they did? Shall I confess, how glad I was to see the satisfaction they displayed in what they now, plainly felt to be our closer brotherhood?

As I pointed from the whole group of little Inaos to their greater Inao, and then standing erect pointed from the greater Inao through the darkness straight upwards, rubbing my hands toward the one Heaven, the one Great Spirit which is above all, who



by my gestures, I described as looking from above down upon each one of us, was I mistaken in their meaning, when all of them then rubbed their hands also straight upward in smiling assent, and nodded to me, and to each other, in approval?

As through the long night we lay around the flickering embers, now sleeping, now waking, listening as I was to the nearer and more distant bleatings and howlings in that primeval solitude, it was a comforting, peaceful thought, that as these wild children of nature, each in his way, as I in my way, and as millions of other children the world over in their several ways, lift up their hearts, there is one Father in whose ears their variously devious utterances become articulate, and who knows us all, even those of us who know so little of Him.

‘Father of all! in every age,  
In every clime adored,  
By Saint, by Savage, and by Sage,  
Jehovah, Jove, or Lord.’

#### HOW I BECAME HEAD WIZARD OF THE AINU VILLAGE

One afternoon there seemed to be an unusual commotion at the upper end of our village, and as this appeared to centre towards a particular hut, I saun-

tered in that direction, to ascertain if I could, what might be the cause of it.

Several men were around the entrance talking to each other very quietly, but with an air which evinced unusual concern. I suppose I must have appeared as I felt, very desirous of going into the hut to see what was going on, for these men at once began in a respectful way, to make room for me to creep into it.

On entering, a strange and confused sight presented itself. On the right of the middle of the fireplace, was lying a man, who was groaning in the most loud and piteous way without intermission, except as he gasped at intervals for breath.

Here are two things, thought I. 1st, there is a man very ill; 2nd, something is about to be attempted for his relief.

Much as I was interested, I strongly objected to be thought intrusive, so quietly retreated as much out of sight as possible, into the corner near the entrance of the hut, to wait and to watch. Just beyond the head of the fireplace, in a space made quite clear for him, sat a rather imposing-looking man, shaving a freshly gathered stick, which he soon made into an

exceptionally large Inao. This, he stuck into the earth floor near the head of the sufferer, around whose head he tied some strips detached from this new Inao. He then stuffed into his mouth some sort of herb, as an American cow-boy would tobacco. He proceeded to squirt from his mouth with great force the liquid product, first upon the patient, then in every quarter of the hut. He then blew his breath at the same places throughout the hut. This he followed up, by using sticks, and fiercely beating the air as if he were fighting and driving out a small army of invisible enemies. Having sprinkled drops of water and thrown them in all directions, he then resumed his place at the head of the hut.

Amid profound silence, he now began to draw very long sighs, much as I have seen done by some Boston spirit mediums. After what appeared to be a strong as well as prolonged effort at self-concentration, he fell into a general tremor; big drops of perspiration poured down his forehead, and his eyes, fiercely protruding, seemed staring into infinite distance.

In a monotone, as if it were the voice of some second person within or behind him, there came from

his stiffened lips, sounds as oracular as if from an invisible spirit ; every word being slowly spoken, and intently followed by the listening crowd, by which the hut was filled to suffocation.

Coming to himself, as if waking from a deep sleep, he now prostrated himself before the new Inao he had previously made, uttered a few sentences, and then crossed over to the patient. Unfortunately for the wizard, for that is what I took him to be, the patient, after all this, seemed worse than before, and his groans more distressing than ever.

Some time later, all his friends having gone, I got the chief to go over to revisit his hut with me, that I might show my sympathy with the poor fellow.

On coming close up to him, to my surprise, I recognised in him, the man who had been wounded by the dying stag on our recent hunt. With the kind of comradeship which grows out of such enterprises, I examined his wound, and found as the result of his injury a huge abscess, just of the kind, and just in the place, which fully justified his persistent groanings.

Finding both the patient and the chief very grateful for my attention, I enlisted the chief's

services, and caused a succession of hot tulip bulb poultices to be applied throughout the night. During the morning, I brought to a capital edge the long blade of my penknife, and while continuing the poultices awaited to-morrow's intended recurrence of the wizard's performance.

The next day at about the wizard's hour, I went as usual to the hut, again accompanied by my head-nurse the chief. The friends had already come in considerable number, and the wizard was about taking up his place, when the chief went up to him, evidently to say or propose something; but the poor patient was now so literally screaming with agony that he had to desist.

Beckoning the chief over to me, I got him to remove the poultice, and show to the wizard the inflamed and enormous swelling. The wizard seemed startled and frightened at the disclosure, and, looking round upon the assembled people, seemed to be trembling with helplessness and desperation on account of himself, and of the fate of the patient. Just as every eye was gazing with affright at this dreadful swelling, without any signal,—I plunged my knife right through and across the abscess.



The patient gave just one start, then, as the matter copiously flowed out, to the astonishment and utter discomfiture of the wizard, and to the relief of his expectant audience, my patient turned over and went fast to sleep.

The manifest gratitude of the people seemed to suggest to the wizard that he was superfluous, and giving me a glance which combined astonishment with inquiry, he left the hut.

That the sleep might continue undisturbed, I got everybody else to follow this wizard's example by going home, and to my great satisfaction, although I renewed the dressings several times through the night, my patient did not wake up in a single instance until the following morning.

The next day I was in great feather ! Throughout the village I seemed to be looked upon with almost affectionate reverence. In the evening, the leading men of the village, headed by the wizard, came to the chief's hut to pay me their respects ; for, as I had anticipated, the patient, so far as pain was concerned, was already entirely well.

As a means of entertaining my visitors, I took out my stop-watch ; this excited both their curiosity

and admiration. The exhibition of its intelligence which followed however, was still more astonishing to them. Some of my visitors could recite up to six (which is their favourite number) in Japanese numerals. So, as a group of them, still headed by the wizard, were intently examining my watch, I stepped back, held it out as far as I could reach with my left hand, and placed it so close to their faces that they could listen to the tick, and see plainly that the centre second hand was quite motionless. Then, beating time violently with my right hand, I shouted to my watch, 'ichi, ni, san!' Instantly they saw, that the watch hearing 'san,' the centre second hand, at once started on its rounds. Then, as they were watching the face of the watch more intently than ever, again in the same manner, I repeated the numerals, going up to six—'ichi, ni, san, shi, go, *roku!*' presto—the second hand hearing my order as they saw,—it instantly stopped.

Their innocent amazement I must leave you to imagine. They examined the watch minutely to find its ears, and shouted at it themselves, but at last gave it up, convinced that the mystery was in myself. As for the wizard, he rubbed his hands together and

prostrated himself before me as he would to his chief Inao, or god.

Long after I am forgotten in my own country, it may be that Ainu children will be listening with wondering eyes to a tradition of the great white wizard from a place as far as the moon, and of his miraculous works done in this little village of their fathers.

As I could hear a number of people outside the hut, I got the old chief to bring in as many more as the hut could uncomfortably hold, thinking I might as well convert the occasion into a general *soirée*. The entire fireplace was now stuck around with birch bark candles, the fire made into a blaze, and, judging from the aroma, the dirty ancestors of these Ainus for at least three thousand years back, were also present by deputation on this occasion.

I showed them a number of my personal effects, every one of which elicited their closest scrutiny and interest. Looking at each other through the large end of my opera-glass immensely tickled them, and it took them some time to assure themselves that the person looked at through it, was not suddenly set farther back.



It occurred to me, this was a favourable time for paying the old chief a little compliment. As they had all been so astounded by my watch performance, I thought the best way to invest the chief with additional importance might be to make him the possessor of a veritable watch himself. I had with me a large-sized imposing-looking silver American watch ; so I got this out, and, to properly impress all present with my respect for their chief, I wound it up by its stem winding-key, made him listen to its live-heart beating inside, and then, profoundly saluting him, formally made him a present of it. All the people seemed to be feeling as if they were in part the recipients, and they joined their salutations with those of the chief in response. The chief, while much delighted, exhibited a trace of fear. Nevertheless, he ventured to give the watch orders, but, as it took no notice of them, this increased their conviction of my own supernatural powers. I need not say that his watch, had neither a centre second hand nor a secret stop attachment.

I then showed them the intricacies of my revolver, and of my breech-loading rifle, and afterwards fired a *feu de joie* by sending six bullets in rapid succes-

sion through the big smoke hole in the roof. Although this seemed to produce a good deal of awe, it failed to frighten my guests away, so what I intended as an innocent yet dramatic *coup-de-grace* was a dead failure.

Though almost suffocated by the various personal contributions of my guests, and unable to see across the hut for the thickness of the smoke, I struggled hard to continue the entertainment, and so brought out my hand-mirror.

This, to my astonishment, quickly produced exactly the effect my rifle failed to accomplish. As fast as I showed them their faces, they darted like arrows to the doorway, and nothing could induce them to come back. I didn't wonder at it. Perhaps even in more civilised life, there are people who if for once, and the first time in their lives, they could see themselves as others see them, they might be affected in a similarly wholesome manner.

Apart from the mystery pertaining to it, I have no doubt the chief would have very much preferred a good hatchet to the watch I gave him, for these people have no idea of hours. Their only measurements of time are by the moons, and the sunrises and sunsets, with which they are associated,

As they have no written language, recorded time is unknown, and of this they have no conception.

Although they have no letters and no numerals except the first six of the Japanese, and these only by rote, I judge they have some limited methods of intercommunication. My reason for thinking so is based on this single incident. When some of the men were on a distant fishing excursion, a boy of the party came from them to the general hut with a fresh green stick. This stick, on which I saw a number of notches and marks, became with the chief and others a subject of careful scrutiny and consultation. After the consultation, they searched for a fishing-net and some rough cord, which they handed to the boy, with which he at once started to return.

#### AN UNFORTUNATE CRISIS AND CATASTROPHE

Amongst the personal effects taken with me on this adventure was a camera; indeed, a complete, though miniature, photographic outfit.

In a very quiet way I had taken a good many carefully selected snapshots with my camera, which included the old chief, the wizard, and several other

portraits. Thinking I would like to add to their pleasure another entirely new surprise and sensation, and also perhaps, to impress them still further with my own wonderful powers, I took an almost endless amount of trouble to develop a few of them, especially the portraits. Of these the only one now in my possession is the portrait of the old chief.

The worst part of it is, that my loss of the others is due to a calamity which with such immense pains I myself innocently brought about.

One day, when several men were in the hut with the chief, I took the opportunity to attempt a surprise, and watch the effect upon them as I displayed before them their newly-finished portraits. Instantly they sprang to their feet as if they had been shot. All except the chief rushed out of the hut as if in a rage. The old chief stamped up and down the hut in the greatest distress. Hearing a great hubbub mixed with wild cries outside, I went to the hut-door, where I found these people whose gentle virtues I have so faithfully depicted, raving and gesticulating in the most menacing manner. To my utter consternation I saw that some of them were brandishing sticks, some of them,

knives ; that, indeed, one and all were suddenly changed to savages of the wildest type.

Utterly bewildered at this sudden change of affairs, yet assuming that the pictures must have in some way been the cause of it, and remembering as I did the effect of the looking-glass upon them, I appealed as well as I could to the chief, exhibited my regret, and tried to make him understand that I placed myself and everything I had, in his hands. To make a clean breast of it, I brought out my pictures, my apparatus, and everything that pertained to it, and offered to put them all into the fireplace, but there was no fire. Meanwhile the people outside grew so violent that the chief was obliged to go out to them.

After a long parley, the chief returned and made me understand that I must carry everything outside. As fast as they could do it, a big fire was kindled in front of the hut. Inaos were stuck in the ground all around the fire, and following their intimations, while they stood back as if in greatest alarm, I threw my poor kodak, my pictures, all my apparatus on the fire, and stood there calmly looking on, till nothing was left of them but ashes,

Under the direction of the wizard, who seemed to be the leader, and I fear, the jealous leader in the fray, the hut was surrounded with Inaos. Then, proceeding in much the same way as he did in the hut of the sick man, spitting, and beating the air inside the hut, all around it, and all around the ashes of my martyred apparatus for almost an hour, the wizard and all the Ainus prostrated themselves.

After this, the fury of these unfortunate creatures gradually quieted down. The old chief, now more in sorrow than in anger, led me back into his hut, placed my mat as he did on my first arrival, and sent for pipes and tobacco. He then brought several of the leading men into the hut; his special pipe was smoked in turn by all of us, and after repeated salutations all round, it seemed to be signified, that now we were again at peace. But the wizard was not of our number. The meaning of all this, I have since come to understand, but will reserve the explanation, with much other information pertaining to the Ainu worship and superstitions, to be dealt with separately in a subsequent section.

SOME ITEMS RESPECTING THE DOGS, AND THE WINTER  
LIFE OF THE PEOPLE

One morning I came upon what some learned people would call a solecism. Sitting in the sunshine in the long grass near the general hut, and with flowers growing at their feet, were four or five men with a pile of raw-hide thongs, engaged in repairing and strengthening several dog-sleighs and a great many snow-shoes. The thing appeared positively ridiculous in the apparently impossible contrast which it suggested. Within a comparatively few weeks, however, these very articles would be the most indispensable of their possessions.

Strangely as it may sound to some ears, it is in the arctic and sub-arctic regions alone, that the wonderful magic of the sun displays its most beautiful and its most startling achievements.

The early Alpine tourist—the Edelweiss prizewinner—these, from their experience, may be able to imagine some of the separate details of the phantasmagoria, but it is not in these the wonder lies.

When Nature, day after day, week after week,



month after month, as dead, as silent, as a buried corpse which has ceased to be heard, to be seen, to be remembered, gradually awakens, lays off her white robes, and with all the unused accumulated energies she has been conserving, rises like a refreshed giant at the call of the morning, myriads of dead hopes breaking forth into life and beauty, the suddenness of the transition, suggestive as it is of promised universal resurrection, is at first so startling, so bewildering, as to seem unreal; to be that part of a dream which creates the disappointment on waking.

But two or three weeks ago, for hundreds and hundreds, nay, thousands of miles, the whole country was completely hidden beneath a white and universal pall; yet to-day, the tall grass is as thick and impassable as that which I found not far from Korsakoff; the flowers, as brilliant as if the amethyst, the beryl, the topaz, the sapphire, and the emerald—all the gems buried deeply in the rocks below—had heard a voice which set them free, and, leaving their dark and prisonlike recesses, had escaped into living forms, to gladden the hearts of the men and women exiled from all they love, to these distant Siberian solitudes.



*Per contra*, just so sudden is the approach of winter ; and the work these Ainu men were engaged in suggested to my mind the completeness of the coming transition. To our minds, winter means a gradual lowering to a certain average cold, with alternating freezing and thawing. To the Ainu, the first snow is the beginning of the unbroken monotony of an arctic winter without a single remission, and with few changes except to greater intensity. For all this, they have to make in advance, extensive provision. In the way of subsistence, their chief reserve supply is dried fish. For other supplies procurable by hunting during the winter, their snow-shoes, dog-sleighs, and their dogs, must be in good order, ready for use before the earliest possible onset of the winter snow. Their entire summer indeed, is in these ways occupied not only by the men, but by the women also, who have to lay in stacks of wood to burn and of various edible roots to eat.

Their dog-sleighs and snow-shoes are very rough and simple in structure. Their sleighs are made entirely of wood ; not only the frame, but the runners also, and these are unshod. The various joints for which we should use iron bolts, they use either wooden

pegs only, or these, fortified with raw-hide binding. These have in reality several advantages over what would be our own methods, as on occasions of extra strain they yield to it, when our joints might snap, and in case of derangement the repair can be effected at once, wherever and whatever may be the circumstances.

The dog-sleigh is generally about five feet long and about two feet wide, and the floor of it is usually of raw-hide network.

The snow-shoes are sometimes made of a thin slab of wood about five feet long and about six or seven inches wide, shaped fore and aft like a double-ender steamboat. The upper of the shoe, into which the foot itself is fitted, is of raw-hide thong, which being tie-able can be adapted to any sized foot, and the shoe be firmly secured to it. The best of these shoes are in structure like a lawn-tennis racket, having a frame and centre footpiece of wood, the rest being of finely netted raw-hide.

The dogs are by no means inviting, but as they enter so essentially into the life of these people, they naturally attracted my attention. They are about the height of a fox-hound, with much smaller heads,

and are generally of a much lighter build; in all cases these animals are both in shape and in expression, a slight approach to the fox or the wolf. Their colour almost without exception is sandy, the tint generally deepening along the back. They have the same swinging gait as the wolf. The aspect and expression of the face is a combination of that of the fox and the wolf without the quickness and intelligence of either of them. Indeed their appearance is so stupid and selfish, that I was astonished they could be brought by any amount of training to be of so much use.

Whatever they do however, whether in fishing, deer-driving, or sleigh-drawing, it is done, not from any apparent love of the thing, but only under the stress of carefully maintained hunger, and for the unfailing fish or flesh reward they always receive at the end of their tasks.

I have never seen one of these animals which exhibited any love for his master, or was in any way inclined to accept petting, or show a wish for his companionship. For uncleanness in person and habits, they are neither much better nor much worse than the dogs of Constantinople, and like

them are the scavengers and devourers of every refuse, human or otherwise.

I never saw one of these dogs tied up; but, though entirely free, none of them are ever lost from straying. They seem to form cliques, every one of which exhibits, like some other beings, a particular scorn and contempt for the other cliques of the village, all of which seem to be considered by each particular clique, as quite beneath themselves in position. Like the Mohammedan dogs and their masters, these Ainu dogs are very pertinacious about locality, each dog and each clique being always ready to fight for its exclusive rights of primogenitureship.

I never saw one of these animals exhibit any sort of skill, singly. In whatever enterprise engaged, unless it be in stealing, they seem useless except in packs.

I never saw one of these dogs inside a hut. Their highest use is for sleigh-drawing. For this, the leaders have to be selected with greatest care, and all the year round, have to be kept under the lash in perfect training.

However long the prospective trip, they are

started on an entirely empty stomach, and though they sometimes become dangerously savage from hunger, and will try to dart from their track even at a bird flying overhead, they are allowed to taste nothing whatever till their trip is finished. Without the smallest possible delay, a salt fish or other meat is then at once thrown to them, after devouring which, they quickly go to sleep for the night.

My quondam guide Krakowitz told me that on one occasion, when he himself was driving the mail pack, he thoughtlessly allowed his dogs to take a chance feed about the middle of the journey, after which nothing could make them take another step, or draw another ounce again until the following morning.

The supply of dogs is recuperated from two sources: their own fertility, and the adopted puppies of the wild dogs which abound on the island. When the supply is sufficient to permit it, the surplus dogs are used by their masters as food. Their flesh is eaten sometimes raw, but the more customary way is to use them as an addition to a stew or 'pot-pourri.' In the latter case, as I several times saw, the dead dog is first cut up into pieces considered to be a suitable ration for one person ;

but the Ainus are very neighbourly over this esteemed delicacy, the same pieces being sometimes munched in turn by several persons.

#### OUR VILLAGE PET

There were not many pets in our Ainu village. Of cats there were none. The dogs were outside the pale of human sympathy; rats had other uses. There were no pigeons. With the exception of the sea-birds on the coast, it is a rare thing to see a specimen of the feathered tribe anywhere on the island, and from the intensity of the winter I judge the very few there are, must be migratory.

As for song birds, I think I never heard a single note from a bird of any kind on the island. Hence the forest life has a blank deadness and gloom which is exceedingly depressing.

Even the flowers of which I have spoken, seem unable to live within the confines of the forest, except in the clearings and the infrequent open spaces. I think it not unlikely that all this may have had something to do with the stolidity and expressionlessness of the Ainu faces, especially

those of the women, whose pursuits have none of the eventfulness which belongs to those of the men, and who never or rarely, look upon the ever-changing sea.

Before I started from Korsakoff, I had heard that every Ainu village had its bear, and that about and towards this, centred all their worship—that indeed the bear was their Deity. My eagerness and curiosity, therefore, to see the bear of the village led me to pay it a visit almost immediately after my first arrival, and my curiosity within a very few minutes was very much quenched, for I quickly discovered that my wish to enjoy the sight of the bear, was evidently not half so great as was the wish of the bear to enjoy me.

Some little distance amongst the trees behind the general hut, I found a very large and very strong stockade, and in this was the object of my search. It was really a splendid animal. It was as large as the largest I have seen in any zoological garden, say about the size of a three-year-old Rocky Mountain grizzly. Yet it was unlike these in various other particulars.

It had very nearly the colour of a mouse, and was almost as sleek. For brightness of expression,

real brilliancy of eye, it certainly surpassed any of its proprietors. Indeed, my admiration for this animal made me inclined to be as friendly to it, as for the same reason, I was once inclined to be to a superb ostrich in Africa, which changed his admirer to a prostrate and breathless form as quickly as a stroke of lightning could have done it.

This bear was at first very dignified, and seemed to regard me as being no Ainu, and quite beneath his attention. So in a kindly way I began to caress him coaxingly with a long stick. As quick as a flash, his jaws were within an inch of where my hand was. Though so huge, a cat couldn't have made a quicker spring. I don't think this was because he was hungry, or thirsty; it seemed to me the petulance of vanity, in a petted, utterly spoiled wild beast. I was so conscious of the kindness of my intentions, that I am afraid this attack started in me a feeling of resentment, both towards this particular bear, and to all of his race.

Respecting the worship addressed to this bear I shall say more in another chapter; but I may just remark, that if I were that bear and wished to grow fat, I would excuse the Ainus their worship as



long as they fed me as luxuriously as they fed him. They simply gave him the best of everything, and everybody gave him something. Living, as he would prefer to do, in the open air and in his native forest, with simply the limitations of an open stockade, he was probably as fine and active a bear as could be found in any other part of the forest in complete freedom. This description reminds me of an interesting and exciting incident.

#### MY FIRST AINU BEAR HUNT

Before we were, so to speak, 'up' one morning, a boy, who was very much out of breath, came to the door of our hut, and after a combination of guttural coughing, and Oxford clerical laughing, crawled in and handed our old chief a short green stick. As 'coming home' at night is no necessary part of the daily routine of the Ainu, I had not observed the absence of an unusual number of the men the previous evening. Several of them it seems, had started the previous morning on a considerable trapping tour, and towards evening, had unexpectedly come across a large bear.

As they had not equipped themselves for such an enterprise as bear-hunting, this boy had been sent with word, and with token, of the event. After careful scrutiny of the stick, and what appeared to be a cross-examination of the boy, the chief proceeded to arouse a number of his men, and within a few minutes the general hut presented a scene of busy activity.

Some of the men were straightening out hide-ropes, some were busily sharpening knives, and two others were engaged with great apparent caution and care, doing something to a number of arrows. These two arrow-men, who seemed to have the exclusive right to this work, were doing it all under a window near the Inao, with their backs to everybody else in the hut, and seemed so very mysterious, and so careful in the details of their manipulations, that I gave their proceedings my particular and almost exclusive attention.

Each arrow was in three parts: the shaft, the head, and an intermediate circular piece of solid heavy bone about an inch and a quarter long, one end of which fitted into the shaft, the other, into the head, and which with very fine lashing, connected the two

together. The head of the arrow had an excavation in it, scooped out both long and deep, and a sharp steel cap at its point.

These arrow-artificers had in front of them two covered bone vessels, evidently parts of skulls. One, contained a thick solution of resinous gum; the other, a dark semi-solid extract. A number of the arrow-heads were dipped in the gum, and then laid in front of the fire to dry. Meanwhile, one of these artificers, with a reed too thin for a toothpick, touched its tip as lightly as possible to the extract, and then to his tongue.

In a few minutes, there was a good deal of tongue-scraping, hawking, spitting, and mouth-washing, after which the two artificers exchanged looks of assent and of mutual satisfaction.

Into the excavations of the arrow-heads, this extract was then forcibly pressed, and levelled off by one of them, just as a hole is stopped with putty, and the surface made smooth by a painter.

As quickly as possible each arrow was then handed to the other artificer, who again dipped the entire head of the arrow in the gum-pot. To dry this he did not as before, lay it down, but held it before

the fire, approaching and receding so as to regulate the temperature with great exactness. Each arrow-head being wrapped around with a piece of fish-skin, the arrows, which were now ready for use, were tied in small bundles of five ready for distribution to the several quivers.

I have since learned that this dark-looking paste consists chiefly of an extract the Ainus make from the roots of the *Aconitum napellus* (monkshood), a plant which I noticed growing in great quantities in various parts of the island, and one with whose deadly qualities many of the exiles I was told, are only too familiar.

So by waiting and watching, a wish I had often had was at last met, and quite unexpectedly I had in part come to know the way of constructing the 'poisoned arrow' of the savage, an implement which always and everywhere, even within the tribes using them, is regarded with so much respectful apprehension.

Looking rather curiously at me, the head poison artificer, with an expression of great pride over his work, now pointed first towards our village pet, then to his neatly finished arrows, and from them

to far-away distances in the forest, towards which he motioned me. Just at that moment there waked up within me I fear, a spark from the smouldering resentment first kindled by 'our pet' towards his race.

Without wasting another moment, I was at once unstrapping my traps, getting out my cartridge belt, and furbishing up my fire-arrow, for you may be sure if there was going to be a bear hunt, I meant to be one of the party; but considering the respect our pet had taught me to entertain for the dexterous exploits of his particular race, I didn't propose to go with the present hunting party without my rifle, if only for safety.

Within a short time, with blankets and rifle I was under way trudging along with the Ainus, led by the boy who was to guide us to the three others who had sent him for us to help them secure a bear whose hiding-place they had accidentally come upon.

In about a couple of hours we reached the original three, who were drawn up a short distance from a cave in the hillside, the mouth of which was so much overgrown with underbrush as to be scarcely visible.

They intimated that the bear was still there,

and there seemed to be a general agreement as to the strategic plan of action. This was apparently entirely different from that adopted in deer-hunting.

The ideas which seemed to prevail in this case were four: To make such a solid display of force as to keep the bear at bay; to use this opportunity of getting home some poisoned arrows; to oppose the animal from three directions uphill at once, and so bewilder him; to use his bewilderment by springing upon him suddenly from all sides, closing upon him with the knives, and so kill him before he could damage his assailants. Should the bear get away from them, they would follow him up, as with several poisoned arrows in him his flight would soon slacken, and within a few hours he must inevitably fall into their hands.

I have seen but one other class of men who would dare venture on a possible hand-to-hand combat with such an animal, and that is the Ghoorkas, a hardy tribe of little Hill-men in India, who, with nothing but their iron and steel huge knives, will attack any beast or work which may defy them. In the

selected for leading assaults and carrying the works of an opposing enemy.

I knew that if the bear we were awaiting was anything like 'our pet' in size and activity, there must be a wonderful display of gymnastics, and of heroism too, before any one of them could land a knife in him. Indeed, it seemed to me that to attempt to kill him with their knives was about as rash, dangerous, and impossible a task as could well be imagined. I had hunted the grizzly in the Rocky Mountains, and even after we had sent several bullets through him, I well remember how respectfully even the old professional hunters would preserve their distance, until he had evidently given his last and final groan.

As I before intimated, I was out on this occasion, not bear-hunting on my own account, but rather to see how the Ainus did it. Nevertheless, I had never been more careful than now to be sure that my rifle was in condition, if only for my own protection. At a moderate distance from the mouth of the cave, the men in their usual way formed a flattened semicircle. Each one of them had carefully selected and got behind his tree, had got his knife and

sheath in position, his bow strung taut. All of the Ainus were ready for the attack, but apparently the bear was not. I took up my position behind a very large tree a little lower down the hill, in the rear of the centre of the line of the attack, my idea being to have a good view of the struggle, and if the animal got away from the Ainus, to give them a little display of rifle practice, and save them the trouble of a long run in finally securing him.

It seemed very annoying we should have been brought there all that distance for nothing, and just as stupid that the three Ainus on watch could have allowed him to escape during the night without detecting it. Yet so it seemed; and so after nearly an hour's yelling and stone-throwing most of them seemed to think, for of the alleged bear, all their efforts had failed to obtain either sight or sound. I could see that one of the more impatient ones was proposing that one of the others should just step inside the cave and settle the question. Indeed, they all seemed to be urging this upon one another, each, as if familiar with the highest teaching, generously preferring the others to himself.

At this deadlock a couple of them were de-



tached to make a fire at the mouth of the cave, which, if he were really there, might smoke him out. Fortunately, the wind lay just in the right direction. The smoke arose in thick volumes, the branches crackled and blazed, when, sure enough, greatly to our relief, there was a low whine and grunt; it was so low we could only just hear it, but it was loud enough to settle completely every possibility of doubt.

As the flames rose higher, Bruin seemed to fear he was being cut off, and, frantic with fright and rage, with one tremendous growl he burst right through the fire, trampling the burning branches under foot.

On seeing the number of his assailants, for an instant he stood at bay but in that instant, seven or eight whizzing arrows were sticking into him. Seizing one arrow after the other, some with his teeth, others with his claws, and finding that those he could reach and could break, he couldn't detach, he seemed to become discouraged. Just then an arrow struck him right in one eye and stuck there.

Howling furiously, his only thought now seemed

to be revenge. Springing like a squirrel, he struck the first man on his right, ripping open his shoulder and spinning him against the next tree; whilst the knife, which in ordinary cases the man would have plunged into the bear's chest, was flying a dozen feet away.

The man on the left trying to take advantage of this movement to send home a fatal thrust now stepped forward, the others preparing to follow up the attack simultaneously, but as quick as a cat he was now on the left man in the same manner, whose knife also was now yards away; holding this man by the paws, the bear now on his haunches, lifted him right off the ground, and with jaws wide open was poisoning for the final crunch and hug.

Now, thought I, if ever, now is my time! Running rapidly forward up the hill, dropping on my left knee, and putting my life as it were into a steady aim—ping went my bullet. Down dropped the man, and with a dead thud, over fell the bear, just as a tree falls with the last stroke of the woodman's axe. Had I killed the man? The bear at any rate was done for; as supple as a rag it lay there, without a groan or a motion. It was as dead as a door-nail.

My ball, which I had aimed at his wide-open mouth, had struck right in the arch of the upper jaw, passed upwards out at the top of his head, shattering his skull; having thus traversed the brain through its most vital part, his death was instantaneous.

The dropped man appeared to be as dead as the bear, for apart from his bleeding wounds, the breath had been squeezed out of his body and two or three ribs broken in the process; but fortunately, after a while he began to take short occasional breaths, and in about an hour was quite himself again.

The first man attacked, had a dreadfully ragged, torn shoulder and hand, and had been stunned by the shock caused by the swiftness with which he was catapulted against the tree, but he too, gradually regained consciousness. I immediately took charge of the wounded, and within a couple more hours both were able to walk.

The others attended to the carcase, and right vigorously they pitched into it. Within a few minutes the throat of the bear was severed, the heart was out, the blood-vessels opened at several other places, and at various points every drop of blood was drained and pressed from his body.

All the arrow-heads were then removed and carefully tied into a little bundle with the stray arrows that had been picked up in the vicinity, to be taken back for future use.

It may be imagined that as none of us had tasted anything since we started, we were all rather conscious that we had stomachs.

The skinning of the bear was a slow affair, as it was done with special care to maintain the integrity of its skin for use or for possible barter.

While this was going on I got one of the men to make a light in their usual primitive way, described in a previous section, and I soon had a large and roaring fire.

Having become familiar with the usual ceremonial on such occasions, I awaited the making and arranging of the Inaos, for as it was already beginning to get dusk, I knew we could not get the men with their heavy loads back to the village except by waiting for a fair start in the morning.

During the repetition of the religious rites I have described on page 84, as being in all cases preliminary to eating freshly caught game, and bivouacking for the night, it might have been supposed from the

excessive demonstrations of the Ainus, that their greater Inao or god on this occasion, was myself; that the smaller Inao, was my wonder-working rifle.

As to the poor fellow whose life I may fairly say my rifle most certainly saved, he kept his forehead on the ground so long during his prostrations before me, that I insisted on gently raising him up. I then divided with him and the other wounded man my exquisitely grilled bear-steak, and all of us as we sat munching and smoking together, felt something I think of that higher order of contentment which has the illumination of a grateful heart.

Our bivouac was indeed a savage sight! Having stepped back into the bush for a moment, the scene as it flashed upon me on suddenly turning towards it again from out the surrounding darkness, made me halt, and suggested many reflections.

The deep whispering forest darkness; the fitful blaze of the great bivouac fire revealing near by the huge carcase of the slain bear, and flashing its lurid light upon the hairy group of shaggy-headed, shaggy-bearded savages squatting upon their haunches, and

with blood-bespattered hands and mouths tearing and gnawing juicy lumps of fresh raw flesh ; the circle staked round with their extemporised little heathen deities, against the larger of which were lying their bows, their poisoned arrows, and their large freshly sharpened knives glistening in the fire-light !

Here was a picture which as a boy I had seen in dreams, after my readings of Fenimore Cooper ; one which in every detail satisfied my wildest imaginings.

The most curious reflection however was, that I was one of them. Indeed I am quite prepared to believe that with my red blanket across my shoulders, there was in our general appearance, not much to choose between us.

I had had a long day and a hard one, and what with the prolonged suspense and subsequent excitement, I felt thoroughly tired, so after re-dressing the wounds of my comrades, and covering both of them with one of my blankets, I rolled myself up in the other, and in a few minutes was as peacefully oblivious as I could have been under the roof of my distant home ; for while it lasts, sleep is an equaliser

of its subjects, almost as kind, as merciful, as complete, as death.

In the morning I noticed the head of the bear had been carefully placed by itself, and an Inao was sticking in it. The skin had been compactly tied up, and the Ainus were most of them cutting up the carcase and tying it into loads suitable for distribution. Just before starting, however, it occurred to two or three of the men to enter the cave, apparently that they might be more familiar with it on any future and similar occasion.

‘Hi, hi, hi! keh, keh, keh!’ in the peculiar thin, shrill tones of the Ainu, now attracted everybody’s attention to the three men, who were all yelling from the mouth of the cave at the top of their voices. Of course we were all there in a trice. Two of the first three, then ran off to get some hide-rope, and re-entering, with the others at their heels they all came out with—what do you think?—as sleek and lively a little cub as ever you saw.

This seemed to give the Ainus more pleasure if possible than the old she-bear herself. This cub, which was nearly the size of a Newfoundland dog, was just young enough to cause by its antics no

end of merriment ; yet it was just old enough, and big enough, to elicit respectful and careful precaution, as, led by a tough hide-rope, it was pricked behind, and thus made to keep up throughout the whole distance on our return to the village.

A live cub and a dead she-bear would be an extraordinary trophy in any part of the world. To the Ainus however, these were evidence of the fiercest struggle within the bounds of their imagination. In all probability the arrival of this double trophy in the village, was an event which surpassed anything even the old chief himself had ever witnessed.

The boy who had been our guide from the village, had been sent on in advance back to the chief, to report our achievement and approach, and when we were within about fifteen minutes of the village the leader of the party called a halt.

Young leafy twigs were twined into a long rope or garland. Stout branches were tied and converted into an extremely rough and unsafe-looking sort of Sedan chair ; then, we marched onward again. When within about three minutes of the entrance to the village, another halt was called.

Here, the loads of several of the men were



deposited under a large tree, and the bearers thus freed, brought me to the front of the line, waited till the leader had hung the garlands over my shoulders, then placed me on their extemporised and rickety machine. With two men before and two behind, I was carried ahead of the line, which was now converted into a procession, right to the entrance. Here the old chief, heading all the other men of the village, met us with every possible salutation of respect, and greatly to my relief, helped me off my creaking and wobbling state carriage. The men's loads were dumped into the general hut, the usual ceremonies which I need not repeat were duly performed, and a temporary stockade for the cub was immediately commenced as if it were a new shrine. As quickly as possible I retreated to the chief's hut, and intimated that I was too tired except for sleep, and wished on no account to be disturbed.

MY INSTALLATION AS HONORARY CHIEF OF OUR  
VILLAGE

I had noticed two quarters of a deer's head,  
lying undisturbed for two months before the  
greater Inao of the general assecration



to be some eating done in honour of the bear, and perhaps an initiation of its only son and heir, as the additional and new village pet.

Late in the afternoon, some distance in front of our hut, dry stubble branches, and even logs, were being piled up as if for a huge bonfire. I had gone into the cook-hut to do my own little cooking as usual, to boil my rice, to grill my trout, and on the present occasion a bear-steak ; but some of the men motioned me away, signifying that to-day, this was unnecessary, as there was something larger, and better, in store. Inside my hut an unusually large fire was laid, and the fireplace was surrounded with an unusual number of birch candles all ready for lighting.

Later on, the fire in our hut was lighted ; then the big pile outside was started, while a large space all round it, was staked in with Inaos. At our hut door, was stuck much the largest Inao I had ever seen.

At a particular signal made by beating two dry long pieces of wood together, the only attempt at music of any kind I had heard amongst these people, all the men of the village with various skins worn by way of clothing, marched in curious procession from the general hut, made the tour of the

inside of the village, and as they halted in front of the fire and of our hut, the old chief took me out to the front of our hut door, to a mat which had been placed on the ground for both of us. The company made their prostrations as usual to their Inaos, and then towards the old chief. All now squatted as if for congenial employment. This was soon afforded them, for now came from the cook-hut, as fast as they could run, all the women of the village, bearing, I should think, every utensil the village possessed, piled up with the former contents of the two cauldrons.

Such gorging as followed I have never seen but once, and that was by some Capache Indians after a buffalo hunt. The worst part of this feast was that it appeared I was expected to join in it. Hence my position with the old chief on the mat, which was so placed between the fire and our hut door, as to install us at the head of the table. Soon after the smoking had begun, at another clashing signal, one of the head men sat down before the chief and myself, and detaching shavings from the very large Inao, wove them into a circle. He then handed this shaving or chip-ring to the chief, with a low salutation. This the chief placed upon his own

head, and then removing it, placed it on mine. Immediately the whole company were rubbing their hands, placing them over their mouths, and making repeated salutations.

All the men then arose, and proceeding in line, the first raised my chip crown, replaced it, salaamed and moved on; and when this had been repeated by each in his turn, they all squatted around the chief and myself in a circle. The literal crowning part of the ceremony was now completed, but the serious part of it so far as I was concerned, had yet to come.

The head man now advanced and placed in front of me, on my mat, what was evidently a complete tattooing apparatus—an ear borer, and a pair of white metal ear-rings, all of which he was now evidently about to use upon my distinguished person in the very latest Ainu fashion. My situation was becoming extremely embarrassing, for as I was already contemplating an early departure from my new and devoted subjects, to places where the indelible marks would not secure the respect due to my new rank, I preferred my decoration should be postponed.

How much my evasion of this distinction might offend them, and how they might take their revenge,



I couldn't guess. So, smiling my appreciation, and bowing my everlasting thanks, I stepped back into my hut, and with considerable apprehension of what might come of my refusal, I hunted up the principal part of the trinkets I had intended to distribute amongst them on my final departure, and at once began making presents to every man in the whole circle. This happy thought so took them all by surprise, and so thoroughly delighted them, that the tables were at once entirely turned. To the chief, I then presented with great formality, a large hunting knife with a handsomely inlaid sheath, with belt and showy clasp complete.

Again the delight over these was so great, and lasted so long, and it now therefore became so late, that to my immense relief, the rest of the intended honours were amicably postponed to the distant future; a future I hoped to make about as distant as the coming evacuation of Egypt by the English.

I RECEIVE PRIVATE INSTRUCTIONS IN THE POISON  
MAKING AND OTHER MYSTERIES

In my new rank, I am sorry to say the treatment of the old chief is now that of a brother. And that I may do him and myself credit, I find that as with

members of other royal houses, a private course of instruction is being arranged for me; I am now to learn the traditional mysteries of the Ainu life.

As a matter of honour I thought it my duty to signify my intention of taking a vacation before actually assuming all the official duties of my present rank. So pointing one, two, three fingers, to the sun, tapping my breast, and thence making my fingers imitate walking forward, I said: 'Korsakoff.' I had already stayed such an absurdly long time, the governor, I feared, might be getting apprehensive. There was little else now for me to obtain or acquire except the ear-boring and the tattooing, and these honours I felt were as yet undeserved.

I have naturally said little about it, but there were minute and innumerable reasons which kept me in a constant state of yearning for such an intense scalding in the Korsakoff steam bath, that myself and the bath attendant could be the only survivors of the process. In the pursuit of knowledge I can scratch my way through all sorts of inconvenience and irritation, but except as a change, I cannot say my adopted life was at any time pure and unmixed enjoyment.

Although I thought the chief understood my meaning, he sent for the head arrow artificer, who, after some kindly talk with the chief, took me to the general hut, and there, with the air of a teacher to a pupil, placed me alongside of him in a retired spot near the sacred corner, and in a patronising way exacted from me my earnest attention.

After scraping and carefully cleaning some small roots, he sliced them with a sharp knife, made me smell of them, and put the cut surface to my tongue. He then pounded in a wooden mortar a lot of these roots until they were reduced to a powder. The powder was then boiled in about a quart of water for so long a time that by this and continuous stirring, the mother-liquor was reduced to about a third of its former amount.

This was strained through a piece of rag, and over a very slow fire, was evaporated down to the consistence of an extract.

With very knowing looks he then showed me six dead spiders; these also were powdered, and in a smaller vessel were treated to a similar but much gentler process. He then opened a freshly killed fox, and cut out its gall bladder almost as neatly as a



London dissector could do it. This he repeated upon two other foxes, and emptying the contents of the three gall bladders, he proceeded with this also in a similar way, until now we had before us three sea-shells with their contents.

In one of these was a thick extract of the roots of the *Aconitum napellus* (monkshood); in the second, a thinner decoction, or rather infusion, of spider; in the last, was thoroughly inspissated fox-gall. All of these were placed in a row in front of the great Inao, and after much rubbing of hands and prostration, they were brought back into a good light. Between this now sanctified row of ingredients and himself, he placed a very carefully cleaned half of a bivalve shell like the others, and with a little bone spoon or spatula, put into the empty shell portions of the respective ingredients, thoroughly mixed the compound, and placed it at a careful distance before the fire. Being reduced to the state desired, this compound was placed before the great Inao with the observance of the same ceremonies as had been performed over its various ingredients.

Now came the moment of my teacher's triumph. Dipping the tip of a spear of grass into the com-

pound, he made me follow his example, and lightly put its point to my tongue.

The sensations, at the point of contact, were of a pricking acrid pungency ; then throughout the mouth and fauces, excessive dryness. A few minutes afterwards, the part of the tongue touched seemed nonexistent, for all sensation in it had ceased. I had been careful to swallow no saliva during this experiment, and like my teacher, freely expectorated, and washed my mouth afterwards. My grimaces gave my teacher I thought much satisfaction, but it would have been beneath the dignity of this important personage to have exhibited any signs of the delight which I believe the result gave him.

The corresponding half of the bivalve shell was now fitted to its under part, so as to securely enclose its contents, and the entire shell, especially round its edges, was thickly smeared with a resinous gum. It was then brought by my teacher and reverently placed in the hands of my senior brother, who, with respectful acknowledgment, put it in a place of concealment near the sacred corner of our private hut. During the preparation of the arrow poison, the other persons in the hut kept entirely away from us, and I have the

impression that the two arrow artificers and the two chiefs, were the only persons in the village to whom the secret, for obvious reasons, had ever been confided.

When describing the construction of an arrow used to convey this poison so as to inoculate the blood of the victims, I ought perhaps to have mentioned as a special feature in the formation of its head that when once this is buried in the flesh of a victim, it cannot be removed except by cutting it out. The efforts made by an animal for its removal stir the poison only the more into the blood, and hasten the poisoning. The animal may succeed in breaking, or even in detaching the shaft, but the backward forkings or barbs at the base of the head are by traction on the shaft, simply anchored the more firmly into the torn and lacerated recesses of the wound.

It will be naturally asked, Is not the meat of a poisoned animal poisonous to anybody who eats it? The answer to this is—Yes, and No. If the animal has received only such a wound as in itself would not shorten its life, but the arrow has remained in the wound so long that the poison has entirely impregnated the whole system, and has become the exclusive cause of death—then, the meat



is itself, poisonous. In that case, and in the cases of all animals picked up dead, the Ainus do not eat it, nor do they allow their dogs to touch it. They carry home simply its skin.

When, on the other hand, as in the case of our bear, the poisoned arrow-heads have been in the living flesh only a very short time, the immediate cause of the death having been a wound of a vital organ, the case is different. In this case the arrow-heads are immediately cut out. As I have previously described, the heart also is quickly cut out, and if the Ainus have dogs with them, this is buried, as being contaminated. After the carcass in such a case, has been thus, and by other means, thoroughly drained of its blood—the flesh is eaten with impunity. In these matters, as the result simply of experience, the Ainus show great expertness, judgment, and discretion.

Many other points I received lessons in, that I might be thoroughly competent in my new and exalted functions, which if given in detail, would I fear, be more tedious than interesting.

These included the spearing of river salmon, at which the Ainus are wonderfully expert. They

rarely make a miss. The spear for this purpose is so barbed that a fish cannot get rid of it, and it is so heavy that a fish cannot carry it far and live.

The construction and working of their various traps, which form quite a large feature in their acquisitions of furs, were also shown me. Both in their appliances and methods, as trappers, the Ainus are very ingenious.

Their bear pit is very like that used in some parts of India for tigers—a deep pit staked at the bottom, concealed by brushwood, duly baited. For bears the bait most commonly employed by the Ainus is dried fish. In most of their traps, they combine the use of poisoned arrows. For bears, the trap most commonly employed is a fish-baited, very strong spring-bow, which drives home a very large, well-loaded, poisoned arrow. Various means are used to decoy the bear to this bait, and at the probable times of the bear's visits several Ainus will lie in wait so as to supplement the bigger arrow, with as many others as they can lodge in him.

For wolves and foxes, they trust to the spring-bow alone. When a trap has been sprung, even in the absence of snow, the Ainus can follow up the trail of

the wounded animal with wonderful accuracy. In most cases a single arrow-load of poison quickly sickens an animal, so that he slackens his pace, rolls, goes on a little farther, rolls again, and so continues until within a comparatively short distance he is sure to give it up, and then dies. In all such cases, as I have said before, the skin is the only object, so the carcass is left behind.

From this it will be seen a trapper's tour comprises resetting traps, tracing up the wounded animals, and returning with the skins and the recovered arrows.

I had been out on one of these tours for two or three days, and on our return we found awaiting us a very sad and painful surprise.

#### A DEATH AND BURIAL

After an absence from our village three days, we returned there very near dusk to find everybody in great distress and anxiety. I was quickly at the centre of the commotion, which was the hut of the first man whom the bear had attacked on our recent bear hunt. It will be remembered, his wounds were



not only in the shoulder, but included also a lacerated hand. I entered the hut in which he lay. It was crowded with people. It appeared the wizard had gone through every one of the ordinary rites, and there the sick man lay near the fire which had been made exceedingly large to keep off the cold, which they seem to associate rightly enough, with death. Inao shavings were tied round his head, and the people about him had the appearance of hopelessness and despair.

There was a general expression of expectation, if not of hopefulness, at my arrival, and those about the poor man immediately made way for me to go and examine him. The poor fellow was arched like a bridge, his head and heels being the piers. The entire bridge was as of stone; the piers alone touched the ground on which he lay. His jaws were so firmly locked together, that the edges of some of his teeth were fractured and crushed. His skin was bedewed with a very cold sweat, and his eyes were protruding from their sockets. The painfulness of this sad spectacle was increased to its greatest intensity by my apprehension that his condition was absolutely helpless and hopeless.

The lacerated wounds inflicted by the bear, had

been attended by so much tearing of the tendons, that this had induced tetanus or lockjaw, and when the spasms were on him, the rigidity of his limbs was so intense, that even though force sufficient to break his bones had been applied, the muscular tension could not have been overcome.

Within half an hour after I entered the hut, his respiratory muscles, like the others, became as hard and as inactive as iron, and thus, in full consciousness, but as incapable as a statue to take a breath, his life ceased by suffocation.

The fire in the hut was made larger, and outside the hut there was made another. A number of the men made still another fire and a very large one too, on the top of the nearest hill, whence, in the stillness of the night, sounds as of mourning and of worship, came at intervals, to heighten the weirdness of the scene in the village.

In the morning, in the midst of many rites and ceremonies in which the now modest wizard was conspicuous, my late comrade was dressed in the best fur garments he had possessed. On the mat on which he was placed, was laid upon his right, his bow, arrows, knife, and at his head was an Inao. On his left, was



an apparatus for producing fire, and various articles of food. The mat with all these things inside, was then strongly sewn up, and loop attachments added for convenience of carriage.

A pole was run through these loops, and this, being taken on the shoulders of four men, was followed by a procession of all the men of the village marching in single file, the old chief and myself being at the head of the mourners, and the wizard being by the side of the carriers.

We made a circuitous march of about half an hour to a very sheltered nook on the mountain's side, where, already excavated, was a grave about three feet deep, with stakes driven to preserve the integrity of its sides. Inaos were placed to form a large ring around the grave, water as in libation was thrown in all directions, and amidst groanings and prostrations, and various rites, the remains were laid in the grave. Each mourner then came forward and placed in the grave something or other such as might be supposed to be of use on a long journey, including a vessel of water, a pipe, tobacco, and various articles of food. Last of all were added a bow, arrows, and quiver broken, with a shield also broken.

The grave was then filled in with branches and earth, and over all, bushes were piled up.

The heap of bushes and a pointed-stake driven in near the grave, which was entirely solitary, were the only signs, that near by, lay the body of one of the bravest, if not the very bravest, of our village.

Notwithstanding the reality of the sorrow which I am sure all of us felt, no sooner had we returned to the village, than everybody began making himself excessively busy, some with eating, some with work ; and thus, with more philosophy than I could have given them credit for, they seemed to seek in occupation, forgetfulness of their bereavement and sorrow.

Thus, these poor savages in their primitive ignorance, sought in this negation, a substitute for consolation, with as much hopeless dreary vigour as the most assured and infallible neophitic followers of certain leaders of modern thought amongst ourselves could do. I could but feel however, how gladly these poor creatures would welcome the merest spark of light which would reveal to them a personal, Divine, supreme, sympathising, accessible Father, the one only living and true God. But how can they believe in One of whom they have not heard, how can they

hear without a preacher, and how can they have an apostle unless he be sent?

I never saw an Ainu cemetery, nor did I at any time see another Ainu grave, or any sign of one. They seem to have a great horror and fear of death, and of everything which can remind them of it, and to this I saw but one exception.

The day after the funeral, as I was passing the hut of our deceased comrade, I heard at intervals a good deal of suppressed squealing, but evidently not that of a child. Two or three women were assisting each other in a process which seemed almost an impossible one, and certainly a most painful and cruel one.

This consisted in nothing less than shaving the entire head of the poor widow; not with a knife, but with the sharpened edge of a sea-shell. This bloody spectacle so much excited my compassion, that I offered to do the shaving for them with my favourite knife, but no; the shell procedure was the only and traditional method, and the suffering was an essential element in what was evidently, the formal institution, and mark of widowhood.



## A BRIDE AND A BRIBE TO DELAY MY DEPARTURE

Notwithstanding the unexpected honours recently heaped upon me, and the envy doubtless felt by many about me, who better deserved them, I was not as exultant as those who envied me may have naturally imagined. Indeed, like many a more distinguished ruler of a larger realm, I felt more and more that my bauble crown had a degree of emptiness, which its possession alone could have demonstrated.

My good old brother chief glanced furtively, and appeared very uncomfortable, as I unpacked all my remaining trinkets, and arranged them on a mat, as if for a final distribution. With subdued emotion, comical and pathetic to witness, he threw another mat over them to cover them up, and left the hut. In about half an hour he returned, and with several of the leading men indicated the outlines of a large ground plan for a hut they would build for me at the head of the village.

They then brought to my hut three of the ugliest young Beauties of the village, intimating, that whichever I thought the most charming, should be given

to me as my bride. Hereupon I removed the mat with which the chief had covered my trinkets, some of which I presented to each of the prospective brides, but declined the old chief's munificent offer with my profoundest thanks. The remaining trinkets I then divided amongst my comrades, as souvenirs of my visit, and began to put my personal effects in order for transportation.

At daybreak the next morning, the entire village was out to see me off amid demonstrations of affection and regret it might seem vanity in me to attempt to describe. To facilitate my departure, or escape, I am afraid I allowed the notion to prevail that I was returning to Korsakoff on a visit, rather than taking my final leave of them.

Three good men were assigned me as escort, and to carry my personal traps. From out the semi-circle which they formed in bowing me their parting salutations, the wizard stepped forward, and after joining me a few steps, begged of me the knife with which I had charmed away the abscess, and had thus gained over him the ascendancy I had ever since retained in the village. As I was pretty sure however that he would be apt to use it at the wrong time, in

the wrong place, and on the wrong person, I shammed inability to understand him, thinking that course, the simpler way of saving himself, and his victims, from malpractice and its consequences.

Great as was my relief in getting away so quietly, it was not without sadness I left for ever these poor people I had come to regard almost as my children. As I reflected on their many and incomprehensible superstitions, and how completely I had been in their power, I felt, and still feel, deeply grateful to them for their unnecessary and spontaneous kindness under all circumstances, many of which must have been very embarrassing to them. May the blessing of Heaven ever be upon them, and may they be rewarded according to their deeds.

On my return to Korsakoff I found a very warm greeting awaiting me from my Russian friends, who were as curious and impatient to hear of my adventures, as are my friends at this other end of the world; for in truth, the Ainus are scarcely more known to the one, than to the other.

The day following my return, I procured just the articles I now knew my Ainu friends would most appreciate, especially hatchets, and other iron and steel



implements; and well laden with these, my faithful escort, with wondering gratitude and delight, started back to the village and to the people I had left for ever.

My Russian friends were equally pleased with the beautiful yellow foxtails, the sable, and other choice furs I had brought them, and as my adventures among the Ainus seemed to be quite without precedent in the Korsakoff colony, this gave me sufficient distinction, to graduate and soften the shock of my voluntary fall from my recent high estate, to the level of the ordinary traveller.

#### MY PLANS FOR FOLLOWING UP THE STUDY OF THIS ANCIENT RACE

In order to follow up the study of this curious people, I now formed the purpose of proceeding if possible, to Yezo, the island immediately south of Sakhalin, which forms a considerable portion of the empire of Japan, much as Scotland forms a geographical portion of Great Britain, with the only difference that this northern portion is divided by the very narrow strait of Tsugaru, from the main body of the empire. For, as I have previously remarked, it is in

Yezo that there is still to be found a surviving remnant of the Ainus who emigrated from their Sakhalin home so long ago that in the earliest historic Japanese book, written seven hundred and fifty years before Christ, they are described not only as a distinct race, but as a race so ancient even at that time, as to be generally regarded as the real aborigines of Japan.

To get from Sakhalin to Yezo, however, I found to be no easy matter.

The actual distance to Hakodate, the largest port of Yezo, which would be the starting-point of my land trip to the Ainus of Yezo, is only about four hundred and fifty miles. The only certain way of my getting there however, under the most favourable circumstances, was by going to Vladivostock in Siberia, thence to Corea, thence to Nagasaki, thence by nearly the whole coast line of Japan proper, northwards again by frequent and troublesome changes up to Hakodate. The length of this trip would be about four thousand five hundred miles.

At that particular moment too, cholera had broken out in every one of these ports of call, and at every one of them, I should have to submit to twelve



or fourteen days' quarantine. Add to this that the little postal steamers, which for more than half the distance were the only vessels running, made their trips but once a month during their short summer season; and it will be seen that my difficulties in escaping from this remote corner of Asia, were almost equal to the obstructions which heretofore had prevented travellers from reaching it.

The end of the summer was approaching, and if I failed to get away from Sakhalin soon, I must be imprisoned there by the ice during the nine long months of the ensuing winter. This would be a prolongation of my visit to a length no hospitality could endure and no self-respect could inflict. As I was pondering over my dilemma, an incident occurred which was both unusual and suggestive.

The governor's verandah commanded a view of an inlet of Aniwa Bay. Looking in that direction I descried, as I thought, two small masts shooting upwards from it. It turned out that they were the masts of a small native Japanese vessel, which, to escape an impending storm, had run in for shelter, and was casting anchor for the night, or until it was deemed expedient to resume her voyage amidst the

strong currents which in that region rush down from the Polar seas, and which are so notoriously dangerous, especially to light craft, and to sailing vessels of small tonnage.

During the summer several of these Japanese traders visit the various fishing-stations, crossing over to Kamschatka, and the Behring Straits. They usually touch at one or two of the Kurile Islands, selling goods to the whalers and other fishermen, and return heavily laden with the product of the season's fish harvest to Japan. The captain had been allowed to come ashore and to pass the guard, when it was ascertained that this little vessel was one of these traders, and with one possible exception, was the very last of them for that season. Hence it was laden not only with fish, but with Japanese fishermen, who were returning to their homes for the winter. It was further found, that this vessel was not bound for Hakodate, but for Nigata, a place about a hundred and fifty miles beyond it, and in a different direction.

Of all the Europeans I had met in Japan, I had never come across one who had undertaken to live any length of time with the Japanese, and had adhered

strictly to their simple diet and manner of living, exactly as one of themselves in every particular.

Yet life with the Japanese on shore, and life with them at sea, would I judged, afford as much unfavourable contrast, as would be found between these two kinds of life with any other nationality. Hence, if on shore, strict Japanese regimen was deemed by Europeans to be generally impracticable for them, how could I hope to survive a voyage of uncertain length with Japanese traders and fishermen at the fag end of an Arctic cruise, in such a little sailing-vessel as that now anchored leeward of the neighbouring headland for safety from what was merely a threatened storm.

It was not because of the attractions this little barque offered therefore, but because of what seemed more important reasons, negotiations were at once opened for chartering it to take me direct to Hakodate in Yezo, before it proceeded to its final destination.

Firmly shutting my eyes to everything but my objective point, Hakodate, I promptly acceded to all the conditions, and, must I confess it, laid in certain supplies to mitigate the excessive discomforts which, under the circumstances, I was determined to endure



The second afternoon following, the omens of the expected storm had subsided, and a messenger came to inform me that I must be aboard that night, ready to make a start with the early breeze of the morning. That evening, the governor sent around a chit or notice to the neighbours, and within an hour, in the impromptu style common all over Siberia, there was convened as jolly a party as ever enlivened a dinner-table. Songs were sung, speeches were made, and toasts and other speeches were followed by dancing, most of which from its violence, appeared as if intended chiefly for exercise. As ten o'clock arrived, a circle was formed, and from some very special bottles everybody's glass was filled to the brim. My very dear friend, the handsome and beneficent Greek priest, led off with a toast in my honour, and followed it with a speech which was evidently very impressive to those who understood it. He then came towards me, kissed me on both cheeks, and gave me his farewell blessing. The others followed more or less in a similar way, and with as much demonstration as if they had been so many bearded sisters.

Within half an hour, the governor with two or three others accompanying me, were dancing over the

waves in a well-appointed boat, pulling out to the anchored vessel.

Unfortunately, the rough weather in which we started at daybreak, was but the forerunner of a typhoon which struck us the third night afterwards, and in total darkness sent us crashing upon a reef of half-submerged rocks. At dawn, a few naked survivors, astounded most of all to find themselves alive, lay famished and half-frozen on a rocky ledge over a hundred miles from any town, village, or house. Our little barque and its boats were lying at the bottom of the wildly terrible and overwhelming ocean.

All of us had been reduced to various degrees of unconsciousness, and neither of us knew just how he had been saved; but each of us as from a dream, slowly awakened to the roar of the irresistible waves which were still dashing their spray over us as we lay on the rocky ledges to which like chips we had been so furiously tossed.

After further dangers and escapes almost equally marvellous, we were picked up from a raft by the other little vessel, which as I previously stated, was expected to follow, and which was to be the very last to sail on those waters for the remainder of that year.

Just as we approached the Tsugaru Straits, this vessel also was struck by another typhoon, and after weathering it, and by the narrowest shave, clearing the perpendicular rocks of the volcanic island of Kojima-shina opposite the mouth of these straits, by the help of a kind Providence we just managed to keep the little craft afloat until the morning.

All our rigging was piled in heaps on the deck. One jury-mast and a bit of torn canvass was all our sailing gear, and with these alone, we at last succeeded in dropping anchor in the port of Hakodate in the island of Yezo.

In consequence of the many injuries I had received while being dashed on and off the rocks, my only way of landing was by being carried. In this way I was deposited in a capital native hotel near the wharf, by the help of some of my hardy fellow survivors. Several times we had been swirled away and engulfed as if for the last time, and nothing so astonishing us as to find afterwards—we were not dead.

Such gentleness, generosity, heroic fidelity as these magnificent Nigata and Yezo men had shown to me, I could not have expected from any human beings. May God bless them.



THE UNALTERED CONDITION OF THE SAKHALIN AINUS  
SINCE THE DESCRIPTIONS OF THEM BY TWO EURO-  
PEAN OBSERVERS NEARLY THREE HUNDRED YEARS AGO

In the year 1620, before Sakhalin came into the possession of Russia, this island appears to have been visited by one of those enterprising missionaries, the Jesuits. This Jesuit, Hieronymus de Angelis by name, is considered the first European who made his way so far through the then Japanese empire.

He was one of that band of Roman Catholic missionaries, who for political reasons, which they themselves appear to have instigated, were massacred in the neighbourhood of Nagasaki in the year 1623. In the year 1622, on his return to Nagasaki, he published an account of the Ainus, but it does not seem quite certain whether those he describes were the Ainus of Yezo or the Ainus of Sakhalin.

If his description is of the Ainus of Sakhalin, their manners and customs at that time were just as I found them, except in a very few particulars. For example, he says: 'They shave the hair of the forehead half off so that they have no hair on the temples, but a good deal behind, and some wear it as long

as the Japanese.' For this difference there would be an extraneous explanation. The island of Sakhalin was at that time under the exclusive domination of the Japanese, and it was their custom to inflict this style of wearing the hair upon dependent tribes as a mark of vassalage.

Again, Père Hieronymus remarks that 'They are very quarrelsome, although they seldom kill each other.' From this I judge that he is either speaking of a different tribe, or else his acquaintance with the Sakhalin Ainus was a very short one, as the Ainus both in Sakhalin and in Yezo, and even I am told, in the little Kurile Islands, are, as savages, particularly distinguished for the kindliness of their temper and disposition, not only amongst themselves, but in their intercourse with strangers, towards whom they are ever ready to afford their simple hospitality.

✓ In June 1643, Captain Vries, of the ship *Castri-cum*, says he saw on the southern part of Sakhalin some Ainus. He speaks of their fir sticks cut into shavings, and of their apparent libations. He mentions, also, their tattooed lips and arms, their curious fish-skin, wood-fibre, and fir dresses, as I have seen and described them. He also praises them for their



enthusiastic kindness and hospitality, but adds that 'when twins are born one child is destroyed.' This last statement would however seem to imply a much longer acquaintance with these people than could have come from a casual visit, and is a little out of keeping with their acknowledged gentleness and amiability towards each other. As far as I can discover, the observations of both these writers are based on what they saw of Ainus on the Sakhalin coast merely, and not from any experience with them in their natural village life in the interior.

THE VERY OBVIOUS MARKS OF IDENTITY BETWEEN THE  
SAKHALIN AINUS, AND THEIR YEZO DESCENDANTS

Although the Sakhalin Ainus are said to have once spread far southward in the Japanese empire, the weakness of their character seems to have disqualified them either for permanent conquest, for colonisation, or even for amalgamation. With this integral weakness of the Ainus their backward movement northward was the inevitable, and rather mechanical result of the resistance of a people physically weaker, but morally and numerically, superior to the invaders.

To-day, an Ainu is a much greater curiosity in

Nippon, or Japan proper, than a tiger is in England. Not one Japanese in a hundred thousand perhaps, has ever seen an Ainu. All that remain, are beyond the Straits of Tsugaru in the northern island of Yezo, and even there, only by a chance, is one of them to be seen in a town. Being still savages, they are incapable of living except where nature can supply them with its resources for their natural mode of life and sustenance beyond the restrictions of civilisation, and as they may yet be partly found far up in the Hokkaido.

Those on Volcano Bay are the easiest reached, but the Sarubets Ainus are more or less modified by their contiguity to the Japanese. The Tokachibets Ainus, several days' journey north-eastward, and about fifty miles from the coast, are perhaps the purest type of the remnant of the Ainu race now surviving within Japanese territory.

The physical appearance of these Ainus, has so many marks of resemblance to the Sakhalin Ainus, that it would be a waste of time to pretend to find the difference. In short, without hesitation it may be said they are both identical; even their tattooing is by the same process, and in the same style.

In size, they might on the average seem rather

smaller, and for reasons which follow, they are perhaps rather less robust.

*E.g.*, animal food, for which they have a preference, is very scarce, and that little, it is very difficult to obtain.

The bear, deer, and wild dog have almost disappeared from before the encroachments of Japanese civilisation with its firearms for using which the Japanese do not have to take out a license.

The Japanese may freely hunt and destroy the few wild animals which remain, merely for sport, and in their own way; the poor Ainus, on the contrary, who have no other dependence for animal food, are prohibited by Japanese law not only the use of firearms, but also the use of their own peculiar weapon, the poisoned arrow. Hence their main dependence is fish, which however, they find in abundance in the river Tokachi, and in the neighbouring sea. The Japanese do not treat their supposed aborigines as the Americans do theirs, who substitute for the buffalo and the wild game which civilisation has frightened away from the prairies, regular supplies of government beef and other rations, making the Indians rather gainers than losers, by the change.

The contact of the Ainus with the Japanese these nearly two thousand years, does not seem to have affected even their religion ; the Inaos being the same, and the religious rites the same, as I have described as customary with the Sakhalin Ainus.

The huts of the Yezo Ainus also continue to be in general the same both in shape and structure, as the Sakhalin huts. There are a few, however, but these are quite exceptions, in which the lower part of the hut, is constructed in the Japanese way ; but the ground plan and the roof in these, are still distinctly Ainu.

The greatest modification at first observable, is in the dress ; and this from necessity. The furs of which the Sakhalin Ainus make their winter garments being no longer obtainable by the Yezo Ainus, they have been forced to substitute for them, Japanese stuffs. With these have come Japanese patterns, and from them, as savages always do, they are apt to select those which are most glaring and conspicuous.

From their quick appreciation and understanding of the few Sakhalin exclamations and words I used, I judged their language also to have persisted essentially the same, and I have since learned that



my judgment was correct ; the changes which have come to it, consisting almost exclusively of Japanese words which have gradually been adopted into it.

There is one particular in which the Yezo Ainus have wandered from the simple ways of their Sakhalin fathers into the paths of civilisation. Like all savages everywhere, a liking for a new physical sensation is readily acquired by them. Positive joy, such as we are capable of, being unknown to them, forgetfulness of labour and sorrow are to them, the highest altitude of human experience. The means of procuring such forgetfulness at will, was to them a revelation as from heaven. Unfortunately, their first saké was given to them as a reward for special services by their Japanese masters and officials, whom they designate by a word which is their equivalent for high, highest, or God ; hence for a double reason, their word for saké, being literally interpreted, means still, ' Milk from the Gods.'

This saké, which is the only native intoxicating drink of the Japanese, and which they make from fermented rice, is now their most current coin in bartering with the Ainus. With the Japanese, intoxicating drink is absolutely prohibited by their

religion, so whenever they take it themselves, it is used under well-understood and very general moral restraints. Then, the Japanese saké, as compared with European distilled liquors, is what Europeans generally describe as only 'a kind of cider,' which they rarely condescend to drink or even to taste. Indeed, though exhilarating and somewhat stupefying, yet to get intoxicated by it, is such an unusual thing with the Japanese, that except during a few days about New Year's time, one might travel the whole length and breadth of Japan without once seeing a man in a state of intoxication from this beverage.

With the Yezo Ainu however, the case is entirely different. Without a conception of right or wrong in the matter, and entirely free from any moral restraint whatever, saké has for him, but one use. He drinks his 'tonoto,' or 'official milk,' simply to get drunk; to get drunk as often as he can; to stay drunk as long as he can; this seems now to be the highest aspiration, the constant ambition, of the Yezo Ainu, and to this there are very, very few exceptions. On every occasion of festivity, drunkenness is a necessary element, while at every ceremony of

mourning, drunkenness is inevitable with almost every mourner.

Their love of saké is acknowledged with a most innocent consistency too, in their worship. Setting an excellent example to many economical Christians, they are very careful to offer to their gods a generous portion of that which they like best themselves; hence with the Yezo Ainus, saké libations are substituted for the water libations of their Sakhalin fathers, and these form a part of almost every religious ceremony of the Ainu. Robbed of his animal food, and of the excitements of the chase he so loved, incompetent to risk the humiliation of ordinary toil, and by work, to substitute industry for prowess, his life alternated between fishing and laziness, and in the ennui of abated strength and growing indolence, the saké which offered an occasional relief from himself, came to him as if a boon from heaven, only to enthrall him in the helpless, hopeless slavery of its chains.

Contiguous civilisation which so far has left, and still promises to leave, the Sakhalin Ainus undisturbed in their native simplicity, is thus by encroachment, by oppressive legislation, and by the imposition of saké, reducing the Yezo Ainus to in-



creasing degradation, and is rapidly bringing about their final extinction. It appears therefore more than probable, that the Ainus in the ancestral home of Sakhalin, will soon be the sole survivors of this ancient, savage, and interesting race.

THE YEZO AINUS BECOME THE MEDIA THROUGH WHOM  
THE MANNERS AND CUSTOMS OF THE SAKHALIN  
AINUS ARE UNDERSTOOD

At the present time, as always, the isolation of the Sakhalin Ainus has remained as complete, nay more complete, than that of any other tribe, even in Central Africa. For there, although so far removed till lately from contact with civilisation, the different tribes which so abound, have always been perpetually interfering with each other.

On the contrary, in the southern part of the far distant island of Sakhalin, there has never been known to exist another uncivilised tribe, and neither the Japanese nor the Russians, the only civilised nations which have attempted coast settlements on the island, have ever yet obtained complete surveys of the interior of it.

Then again, the few and simple wants of the Sak-

halin Ainus have never led to sufficient trade with them to induce either Japanese or Russian traders to acquire a knowledge of their language. Hence even to the few Japanese or Russians who have come in occasional contact with them in Sakhalin, the genius of these people, the significance of their manners, customs, rites, and ceremonies, have even more than themselves, remained to this very day, unknown.

As the Ainus have always been inoffensive and harmless, the Russians have always treated them with the utmost consideration. The only restriction they have ever placed upon them, is one which they have not felt, and which is shared by every non-official person on the island—prohibiting the use of firearms, which they never possessed. Even this common and general restriction is as much to their advantage as if imposed for their special benefit, as it leaves the wild animals and all the game of the island, entirely undisturbed in their hands.

In Japan on the contrary, their case has in every particular been an entirely different one. For nearly three thousand years they have been a factor in the history of that empire, and have retreated northward only as they have been pushed backward by the

advancing line of civilisation, with which their rear has always been in contact. Add to this, that the Japanese have always regarded them as the aborigines of their country, and it will be seen that for reasons military, reasons commercial, and reasons of scientific interest, the language of the Ainus has received from the Japanese a good deal of attention; so much indeed, that in 1804, one Mogami Yoknai published in Japanese, a complete dictionary of it.

By this means, not only the manners and customs of the Yezo Ainus were more fully brought to the knowledge of the Japanese, but their thoughts and sentiments became known to them. Further, what before had always been a mystery—the significance of their religious rites and ceremonies—was thus for the first time, brought within the comprehension of their Japanese masters and oppressors.

Now as these rites and ceremonies continue to be precisely the same as they were ever known to be; as they are identical with those of the Sakhalin Ainus to-day, the same as I saw them to be, first in Sakhalin, and afterwards in Yezo, the inference is unavoidable, that in both places, these rites and ceremonies have the same common meaning.



EXPLANATIONS OF THE RELIGIOUS BELIEFS AND PRACTICES OF THE SAKHALIN AINUS, AS GIVEN BY THE YEZO AINUS

Not only dictionaries of the Ainu language have for a long time existed in Japanese, but various books on the Ainus, which have included explanations of their religious beliefs and practices, have also existed in Japanese. But there, for these many years, they have stuck. It is but just lately, these revelations have been set free into any European language.

As the Ainu language was an unwritten one until the Japanese transcribed it, their work was very difficult, and arduous, and is perhaps even yet, incomplete. This difficulty has been all the greater because of the syllabic character of the Ainu language, in which respect it is entirely unique amongst the languages of all other neighbouring peoples. Further, as the Japanese themselves have even yet, no words with which to express certain religious ideas unlike their own, it will be seen that a correct and comprehensible transcription into English of the Ainu beliefs, could only be made by one familiar with all

three of these languages, Japanese, Ainu, and English inclusive.

Fortunately for the Ainus and for ourselves, these combined qualifications are now found in one person, but I believe in one only. The Rev. John Batchelor, after having been for some years familiar with the Japanese language, as a missionary of the Church Missionary Society of England, at his station in Hakodate, the principal town and port of Yezo, the territory to which the Ainus are now confined, undertook occasional visits to these people, and afterwards, with true apostolic spirit, succeeded the Rev. Mr. Dening, and took up amongst them his permanent residence.

During my several months' stay in the Hokkaido, or Yezo, Mr. Batchelor was absent in England, so I did not have the pleasure of seeing him. From the Rev. Mr. Andrews, the Church Missionary Society's able and genial representative in Hakodate, and from others in Yezo however, I became familiar with his well-known sterling missionary work amongst the Yezo Ainus, with whom he and a sister missionary are the only evangelical workers.

This apostle to the Ainus I am glad to find, has

during his furlough in England, compiled a book which has just been issued, entitled 'The Ainu of Japan.'

As this is the only source from which any European can get a reliable account of the religious beliefs, and of the significance of the religious rites and ceremonies of the Sakhalin Ainus, I am gladly compelled to give from this authority, the probable meaning of the religious and other ceremonies which I saw when with the Sakhalin Ainus, and which I have described only objectively, in previous pages of this book.

As in my previous accounts, I carefully avoided giving a traveller's guesses as a substitute for the real meanings it was impossible to be sure of, and confined myself simply to the facts as I saw them, the explanations which will follow, in the order in which I have myself received them, will, I hope, be fairly free from unnecessary and tedious repetition. According to Mr. Batchelor, the whittled sticks, with shaving proliferations at the top, of which I have so often spoken, and the name for which (Inao) I find I have spelt merely from the Ainu's pronunciation, just as Mr. Batchelor spells it, represent what the



word Inao signifies—the Highness, the Chiefness, the Distantness.

These sticks differ; the shaving proliferations in some, are at the top of the stick; in some at the middle; in others, at several points on the stick. They are also smaller or larger, according to the highness, distantness, or, as we would call it, god, any particular stick in question, is intended to represent. All prayers to any one of the many high powers which they worship, are offered only in the presence of the kind of Inao which is arbitrarily designated as the representative of that particular high power. This corresponds with the explanation of the use of the paintings and images which would be given by many Christians respecting their own Christian worship.

In a previous description of one of our bivouacs after a deer hunt, I spoke of the Inaos which were stuck around the fires, of our salutations and prostrations before them, and then, with a large interrogation point, I asked,—are we idolaters? It will now be seen, that my doubt thus intimated, was not only reasonable in its charitableness, but, what is vastly better, it appears to have been strictly just.



The higher powers or gods of the Ainus seem to be very numerous, and of almost every grade and variety. Of their gods ruling over water, they have one of the sea, one of rivers, one of springs, and one of water in general. They have a god of the hearth, corresponding to the Lares and Penates of the Romans; then there is a minor goddess of fire, who acts as mediator with the supreme goddess of fire, who is the goddess of the sun.

I find that one form of prayer which was used before the Inaos around our bivouac fires, of which I have spoken, was: 'Oh, goddess of fire, we present this Inao unto thee! Pray watch over us to-night, and ask the deities to grant us success when we awake.' That a form of prayer I used to hear said during the drawing of water was: 'Oh, goddess of water, we come to drink at this thy spring! Please look upon our offering, and do us good and watch over us.'

I now understand, that when on my first sea-fishing trip with the Ainus, shavings were thrown overboard and scattered upon the roughening waters, —an event so small that in my description of the excursion I failed to mention it—this also, was a

religious rite, which was accompanied with prayer for safety.

I have learned that the new Inao, called 'Inao Netoba,' i.e., chiefest or most distant power, made by the wizard, and stuck between the head of the fireplace and the head of the patient whose abscess I opened, represented the fire goddess, who is regarded as the purifier from disease; that the wizard's invocations and prayers were to induce this goddess to mediate with the supreme power—the sun god or creator—to heal the patient of his malady. That the violent beating of the air throughout the hut, was to drive away the invisible demons of disease who were the authors of the malady.

The great fire outside the hut of my dead comrade of the bear hunt, and especially the great fire at midnight on a neighbouring hilltop, the blazing light of which simultaneously with weird invocations caused me uneasy speculations until the approach of dawn; of all this, there is now found sufficient explanation in the prevailing worship of the fire god, and in the supreme worship of the sun god—the highest power, the supreme Creator.

To the supremacy of the sun god, seems to be

owing the position of the sacred corner in the Ainu hut. This is an interesting coincidence taken in connection with the origin and maintenance of what is known amongst ourselves, as the 'eastward position.'

For it will be remembered how that this part in every hut, corresponds to the chancel of an English church, and always faces eastward towards the rising sun. Always at this, the east end of the hut, as I have previously described, is its only window. Always in the corner of that end of it, as I have also previously mentioned without pretending to assign a reason for it, is what I have called the 'sacred corner,' in which is placed the household Inao, and before which as I said I saw prostrations were regularly made, and, as I only now know, prayers are simultaneously offered.

It is at this end too, that outside of the hut, are stuck in the ground in groups, one of all the various Inaos; also stakes, on which are placed the skulls of the more important animals killed in hunting during the year; this spot, called 'Nusa,' is their most sacred place, their nearest approach to a Temple. Here, the family assembles spring and autumn, twice in the year, also on occasions of unusual calamity, to offer libations, and, as my authority says, prayers

also, which combine thank-offerings for the blessings of the past, with invocations for the well-being of the worshippers, in the future.

It seems the Yezo Ainus have besides 'Inao,' another generic term for what we should interpret as god, 'Kamui,' which has a curiously close resemblance to the Japanese word for god, which is 'Kami.' The nearest literal interpretation of the Ainu word 'Kamui' would however, be the Greek word *Δαίμων*, for while this word may apply to the one god which is more high, more distant than all the others, and is the one creator of all the other gods, it is applied also to the numerous and respective powers of evil. This word 'Kamui,' which for convenience we will here interpret by the word god, is also interspersed in various ways throughout their language as a superlative.

Thus, as the old Hebrews would call their largest trees and mountains 'Trees of God,' 'Mountains of God,' and so on, the Ainu will describe not only the most wonderful trees and mountains in that way, but the largest and finest of its kind of anything; and it must be added, this pertains equally to things superlatively dreadful or bad. Thus a beautiful



face, the small-pox, a bear, is a God face, or a face of God; the small-pox is the God disease, or disease of God; and the bear is a God animal, or animal of God. It is not unlikely that this fact, in conjunction with their extravagantly ceremonious bear feast, may have helped Europeans to the notion, which in Korsakoff I was assured was a fact, that the bear is with the Ainu the only object of worship.

To put the religious beliefs of the Ainus in the fewest words, I have ventured upon the following partial synopsis from a summary which, after his long experience, Mr. Batchelor has made, and which he considers inclusive.

There is one Supreme God; the Creator of all other gods, of men, places, and things, the Ruler of heaven and earth. All the many lesser gods, subsist and rule the world under the one God.

There is one supreme devil—Nitne Kamui;—and there are many demons, which are the source of evil, and of every calamity.

There was one Aiona Kamui, our ancestor, a man, yet divine, who superintends the Ainu race.

The souls of human beings and of animals are immortal.

The good will hereafter be rewarded, the bad punished.

Separated husbands and wives will hereafter be rejoined.

The souls of the dead revisit the earth—those of animals minister to the good of man, those of old women to his harm, acting as demons.

There are three heavens—‘the high vaulty skies,’ ‘the star-bearing skies,’ and ‘the foggy heavens.’

There are also six worlds below us.

As there is nothing in these beliefs distinctively Japanese, and as there has been no other contiguous source since these Ainus immigrated into Japan whence any of them could have been derived; as also the religious rites associated with these beliefs are the same as I observed first of all amongst their ancestors, the Sakhalin Ainus, I think the conclusion is fair if not inevitable, that these beliefs, with at most slight modifications, are the identical religious beliefs of the Sakhalin Ainus.

That being the case, we have here the religious creed of the most ancient savage race in Asia, a race which from the beginning, has preserved its

isolation from all other tribes and peoples and nations. A race which has maintained its manners and customs, known to have remained unaltered for nearly three thousand years. A people, nevertheless, which never had, and has not now, a conception of a written language.

To find these untaught savages—these unaffected children of Nature—with a religion which is natural religion or nothing, yet which is so far-reaching and comprehensive, is to my own mind one of the most interesting, marvellous, and suggestive phenomena with which I have ever become acquainted. This I regard as the gold of the mine, compared with which, all the various experiences I have been describing, are merely preliminary, uninteresting, unprofitable exploitations.

Confronted by this phenomenon, it is impossible for even the least thoughtful, to avoid asking whence, from whom, how, came these beliefs? How came it to be, as I have said, that they not only have such a comprehensive religion—a religion without trace of extraneous source, one as natural as themselves; but that in their religiousness, they surpass in punctiliousness of habit, the Christian and civilised



nations of Europe? For the religiousness of their individual habits, permeates and holds together their entire village life and community.

Notwithstanding all this, there is a curious, if not a converse fact, which under these circumstances becomes almost, if not entirely, unique. Neither in Sakhalin nor in Yezo has there ever been discovered or observed an Ainu Temple. They have no Priests by avocation.

As was the case with the earlier Romans, the head of each family is by natural vocation, the Priest of his family. The chief of a village is by vocation also the Priest of his village.

If you admit the rather hackneyed definition of man, as a religious animal, the Sakhalin Ainu might certainly be cited in illustration.

Their qualities were in some respects so superior, that I sometimes felt while living with them, that by some supernatural process I had been set back thousands, perhaps millions of years amongst my earliest and most remote ancestors—say about a hundred years after the Fall—and that those about me were the cousins, nephews, nieces, grandchildren, of our first parents, begotten outside the Garden. Could this

vagary have been a fact, it is doubtful perhaps if I should have found the religious beliefs of my ancient relatives, much different, or more advanced, than those of my present friends, the gentle Sakhalin Ainus.

As an instance of natural human theology, the religious beliefs of the Sakhalin Ainus—and with certainty those of the Yezo Ainus—are deserving of careful attention as an historic fact. The largeness of their scope, and their approximation in so many particulars to the religious beliefs recorded of primitive peoples by the Hebrew writers of the old Testament—indeed their similarity in leading points to the beliefs of the Hebrews themselves, and their still closer resemblance to the religious beliefs of some of the Greeks and the Romans in their earlier and purer forms—must to theologians, be extremely suggestive.

THE ISOLATION, THE RACIAL DISTINCTNESS, AND THE  
ORIGIN, OF THE SAKHALIN AINUS

There are many other peoples more or less uncivilised contiguous to Sakhalin, or, as the Ainus call it, Karapto. For example, there are the Kamt-

schatdales and the Gilyaks on the north, the Manchurians on the west, and wandering Chinese, Coreans, and Japanese on the south. Of these the Japanese for centuries were undivided masters of the island. Subsequently, the Russians gradually dominated the northern part of the island, and only within a few years effected a treaty with the Japanese, by which their possession of the whole of it was completed. The Kamtschatdales have been little more than visitors, doing a little trading on the northern and eastern part of the island.

The Manchurians from the mainland on the west, have at different times effected small settlements for similar purposes on the west coast. The principal settlers however in the north-western part of the island, have for some centuries at least, been the Gilyaks, who have crossed over from the coast of north-eastern Siberia, skirting the north-western part of the Okotsk Sea. All these other tribes however, have stuck pretty closely to the coast, where almost exclusively, are their dwellings.

The Ainus on the contrary, have always elected to dwell inland, in the solitude of the interminable

forest. As compared with the Gilyaks, the Ainus are the hunters of the island, and they live amongst the bear, the deer, and the other wild animals, on which they partly subsist. Their communications with their little fishing stations on the sea-coast, are only by such tortuous and difficult routes as I have previously described.

Hence by other peoples, they are practically inaccessible. With other peoples, they never take the trouble to come in contact, except only for such little barterings as I have mentioned, made by them once or twice a year at or near their fishing stations.

To this perpetual and undisturbed isolation, is due the special distinctness they have ever maintained, and for which they are distinguished.

Another reason which may be mentioned, is the race pride of the Ainus. The Ainus, like many persons whom other people despise, are supremely proud of their family, and of the superiority of their own blood and descent over that of all other peoples in the world. And this, as I have elsewhere said, their very name is made to imply.

Accordingly, they may be said to never marry outside their own tribe—rarely, or never indeed,



outside their own particular village, within which everybody is related to everybody else. They know no term more honourable than Ainu, which, as I have elsewhere said, means to smell of one's ancestors, the first of which, they believe was half divine. They all therefore, belong to the first families, and will marry into none of a lower grade such as all other people are, who have not the good fortune to be Ainus. They are therefore, very exclusive, and all their marriages, are inter-marriages. For similar reasons, and growing out of this, they are extremely proud and careful of their crests, in the form of traditions. The teaching and learning of these, is their highest education. Under these combined influences, both in Japan as well as in Sakhalin, throughout the ages, the Ainu, almost equally with the Hebrew, has maintained this distinctiveness, uncontaminated either by contiguous peoples, or by contiguous religions.

The origin of the Ainu, is a difficult question to answer to everybody's satisfaction. In their physique, and especially their physiognomy, they give no evidence of being of the Turanian, or of any branch of the Mongolian stock. Their noses are in

many cases prominent; their cheek-bones, according to our ideas, are not unduly so. Their eyelids are not oblique, but horizontal, and open widely; and as we know, their beards are notorious. Mentally, they are not reserved and wily, nor have they a roving disposition.

Of their language, which ought to afford a clue as to the origin of the Ainu race, Von Siebold says that 'it is peculiar and independent, having no connection with any of the neighbouring countries so far as the roots of the words are concerned.' That 'it stands isolated from all the others of the North-east of Asia, so far as they are yet known.'

In all this there is a suggestion that the Ainus are an Aryan people, but speaking a non-Aryan language; yet a language peculiarly their own, and entirely distinct from that of any other people with whom they have been in contact for at least two or three thousand years.

Professor Max Müller, judging from the evidence of grammatical structure, supposes there have been three great migrations from Central Asia toward the northern and north-eastern parts of the continent. First, the ancestors of the present Tungus along the

Amoor and the Lena; second, the ancestors of the Mongols in the region of the Altai Mountains; third, the ancestors of the Turks, including the Yakuts. It is suggested that centuries perhaps before the first of these migrations, there may have been a migration of the people now known as the Ainus; that these people separated from the rest of the Aryan family, and moved eastward till they reached Sakhalin, and then southward to the islands of Japan. In that case, this migration must have been exceedingly early, as none of the older of the Chinese historians make any mention of these people. The earliest notice of them, indeed, is in the Han dynasty—less than 200 B.C.—in which the ‘Mao-mim, whose bodies are covered with hair, are spoken of as then living on the other side of the East Sea (Sea of Japan). No traces of the Ainus existed on the Asiatic continent apparently in 659 A.D., just as there are also, none to-day. At that date, two Ainus from Woké or Japan, were taken by a Japanese embassy to China, to be exhibited as a curiosity. We know that the Ainu immigrants in Japan, or their descendants, when the present Japanese first came to Japan, were the most nume-



rous and formidable of the aborigines with whom the Japanese had to contend.

Of these but few now remain, while the Sakhalin remnant of the original parent stock is fast passing away. An official Russian report in 1857 indeed, represented their total number in Sakhalin as only 2,479 persons then, and they have diminished since.

As the origin of the Ainu race is a point on which few ethnologists agree, it would manifestly be an advantage that the question should receive as exhaustive a study as it deserves with the least possible delay, so that as nearly as may be, this question may be settled before the final disappearance of the race.

#### THE DOUBTFUL PROSPECTS OF ANY AMELIORATION OF THE CONDITION OF THE SAKHALIN AINUS

To the mind of every philanthropic and Christian reader, the description which I have given of this savage people will I trust, have already suggested a wish that something may yet be done for the permanent amelioration of their condition. English-speaking philanthropists, who have, for some time past,

occupied the exalted position of censors of Russian administration, may find it a matter of painful regret that I have not depicted the present condition of the Sakhalin Ainus in such a way as to afford additional incriminating evidence against Russia, to be added to the alleged Siberian barbarities by which that administration has been so habitually stigmatised.

On behalf of the multitude who enjoy the cheap but conscious spiritual elevation which always accompanies righteous indignation over the alleged cruelties practised by any nation which is foreign, I have carefully looked for such instances of cruel oppression as would contribute to this charitable craving. If I have not succeeded in this search as much as could be desired, I trust I shall be believed when I say that the fault, has been not in myself, but in the absence of the evidence I had hoped to discover.

The treatment of the Ainus by the Russians is as follows:—The game of the country, both large and small, is preserved exclusively to the Ainus. No instance corresponding to this, I think, can be cited within United States territory, or in any British territory or colony whatever. The Sakhalin Ainus

are not subjected to any tax of any kind whatever. The fish of the rivers and of the sea, are as free to them as is the game of the forest. If an Ainu applies for admission to the Korsakoff Hospital, he receives outdoor treatment, or is at once admitted as an indoor patient, as his case may require, without any payment or other equivalent. An instance of one indoor patient I have already mentioned as having initiated my acquaintance with these people.

The Russians protect the Ainus absolutely against intoxicating drinks. This is precisely the opposite course to that which has been pursued towards the aborigines of America, and of British territories; in both of which the respective administrations have systematically encouraged drunkenness in the natives, for the sake of the State revenue accruing from the sale of the drink which induces it.

The Sakhalin Ainus, as far as I have seen, have under their present conditions, retained their freedom, self-respect, and tribal independence, entirely unimpaired.

As far as I have been able to see and to hear, the Sakhalin Ainus neither have, nor pretend to make, against the Russian administration, any positive com-

plaint. So much for the negative aspect of their situation.

If asked on the other hand, what positive efforts have been made by the Russian administration to Christianise and civilise the Sakhalin Ainus, I am afraid I should have to reply that it has done absolutely nothing whatever. The administration therefore, has not justly incurred in Sakhalin, the usual accusation of trying to make proselytes to the Greek Church.

Concerning the religion of these Ainus of Sakhalin, the Russian Government has been so apathetic that it has not even done as the British administration has habitually done in India, viz., contribute either regularly or occasionally towards the support of the native heathen worship. In the entire island of Sakhalin, which is about the same length as England, there are not more than three Greek priests. These are under-paid and over-worked, and I doubt if either of them has ever seen an Ainu.

So here is another phenomenon. A distinct and independent race of people, in a nominally Christian land, not a single individual of which, has in all probability, ever heard the name of Christ.



It might be asked, Would the Ainu probably be susceptible to Christian teaching? From the experience of the Rev. Mr. Batchelor with the Yezo Ainus, there could be to this I think, only an affirmative answer.

In 1880, Mr. Batchelor commenced his visits to the Yezo Ainus, and although he states that ninety per cent. of the men are drunkards, he reports in 1892, nine nominal converts to Christianity.

He states that several adults have learned to read, and for the benefit of these and their successors, he has published in Ainu, the Gospels, the Apostles' Creed, and some other Christian literature. As the drink obstacle does not exist amongst the Sakhalin Ainus, their moral accessibility and receptivity should be comparatively greater, and the results might be both quicker and larger, than with the Yezo Ainus.

Whether or no the Russian administration would permit either a converted Yezo Ainu, or an English missionary, to attempt evangelistic work amongst the Sakhalin Ainus could be easily ascertained. Such an application, even if denied, might suggest some such voluntary efforts to the minds of some orthodox

Russians, and to these probably, permission for such work might be granted.

As I have shown, the religion and the religiousness of the Sakhalin Ainu is a source and an expression of fear, illumined by no spark of intelligent hope, either in life as it is, or in the farther life as it shall be hereafter. Gradually diminishing as they are in numbers, there is a sad pathos in the prospect, that without having ever received any other light than that of nature, within no very distant period the last of the Sakhalin Ainus will for the last time have hopelessly seen his fire god depart to the west, never more to rise upon him or his race for ever.

#### THE NATURAL THEOLOGY OF THESE SAVAGES

Through the Yezo Ainus, we learn that in various degrees, all the Ainus, are supposed more or less crudely to believe as I have said, in one Being who is the Highest, who is Supreme. Owing to the limited ability of the Ainu for an abstract idea of the Supreme however, we find that for every one of his diverse operations, they have a distinct personality to whom each respective operation or function may



be referred, and whom as a person, they may address by name, in prayer and invocation.

Mediation, is recognised by the Ainu ; and it is a common thing to present an offering to one god, in order that he may be induced to intercede with another god, on behalf of the suppliant.

For every good god, there is a bad god corresponding to it ; hence, inside man, and outside man everywhere, a struggle between good and evil, is recognised as in perpetual operation. All the gods and goddesses are subordinate to the supreme, but where the divergence of the bad and the good from this common source of all the powers occurs, it is not stated. Hence, in the names of some of the gods, there is an implied contradiction—just as there is in the word ‘awful’—as used by some ill-bred people who talk of things being ‘awfully good’ and ‘awfully bad’ in the same breath.

The same Inao, is sometimes addressed by two names, and as two persons. For example, the Inao stuck into the floor of a hut near the hearth in case of sickness, may be addressed first as ‘Oh, goddess of fire!’ who is the great healer of disease, and as such, she is besought to cure the suffering one, at

that moment dying perhaps in her presence. Some minutes later, the same goddess may be addressed as 'Messenger' or 'Angel,' and under that designation, she is implored to beseech the 'Creator,' the 'Highest,' that she may be allowed to bring from him, to the sick one, the health the worshippers implore.

Whether, or to what extent, this is the mere circumlocution of respect, or to what extent it corresponds to Romish prayers addressed to saints, both as bestowers, and as intercessors in the same breath, it is difficult to be able to state; and the more so, as the worshippers themselves in both cases, might feel incapable to give the true and exact answer.

While all calamities are a direct punishment from the Creator, sickness in its various forms is inflicted by different evil agents respectively. Thus, paralysis is directly inflicted by some woman's ghost, or by some female ancestor, for some wickedness in the person thus punished. Hence the Ainu equivalent for paralysis is 'kamui irushka tashum,' or 'the sickness of the angry god.'

Madness is regarded, as from time immemorial it has been looked upon by the Orientals, as an actual

demoniacal possession, but the most interesting suggestion lies in the name they give this disease, the literal meaning of which is 'possession by snakes.' The word for snake and for devil is here used synonymously. Indeed, with the Sakhalin Ainus, snakes are incarnate demons. They are particularly dreaded by women, for they think that any snake may enter any woman and drive her mad. This bewitchment and madness, which by a snake or by demoniacal agency, may be inflicted upon any human being whatsoever, has such a curious analogy to some incidents in the history of the devil as found in the Hebraic and Aramaic parts of our own Scriptures, as to compel questions respecting the common or separate source of these ideas.

The Ainu belief in one Overruler and supreme Judge, doubtless inspired, and led to the prevalence, of trial by ordeal, confidence being felt that a miscarriage of justice could not befall under His omniscient and overruling administration.

They seem to think that in the view of the 'Highest,' all good Ainus are equal, except in the case of women—that a woman is not an Ainu, and therefore she does not count. This last word is



meant literally, as in numbering the population of a village, the men only are counted. Consequently, though a woman may prepare a divine offering, she may not offer it. She may sometimes take the offering and as a servant, place it before an Inao for her husband, but it is never, her oblation. Accordingly, women are never allowed to pray, or to take any part in any religious exercise. The first reason for this is ancestral tradition ; the next is, that the men fear that if the women were allowed to pray, they would be sure to indulge in a lot of tittle-tattle to the gods about the men, and especially about their husbands. For this apprehension it is quite possible some ancestral husbands may from experience perhaps, have had, or thought they had, quite sufficient reasons.

It may be incidentally remarked, that these poor women, being completely shut off in this direction, seek different outlets for their pent-up wrongs and sorrows ; which therefore burst forth and overflow in other directions. The mute ingenious devices to which these women resort in giving vent to the resentment and malignity thus engendered and kept brewing within their aching hearts, are to the Ainu

man and husband, a perpetual justification as he thinks, of what in reality, is habitually cruel and oppressive treatment.

A curious consequence of this is, that in proportion as by oppression, these poor creatures are reduced to the degradation of irresponsibility by the men, in that same degree do the men not only suspect them, but actually fear them. Some of the petty tricks the resentful women play the men, are of the most filthy and degrading nature. The most malignant trick, the most serious, and the one most dreaded, which a resentful wife sometimes plays upon a husband, is to steal and hide his Inao; thus bringing him down to her own godless level of having nothing to pray to. As a godless man, he is then shunned by all his village fellows, by whom he is treated as an atheist and an outcast. The suspicion men thus come to have of women during life, becomes still stronger after their death. If a man is at a loss for the authorship of any particular calamity which has befallen him, he is very apt to refer it to the ghost of a dead wife, mother, grandmother, or, still more certainly, to that of a dead mother-in-law. Because of this apprehension, when these female

relations die, they are buried promptly at a long distance away; and so as the more completely to obliterate every association connected with them, it is not uncommon, when one of them dies, to immediately burn down the house in which she had lived. It is supposed that her malevolent ghost may thus be puzzled, and her possible revisitations be thwarted.

The religious education of Ainus, is begun quite as early as that of Christians. I have previously mentioned the habit of the Ainu mother, of leaving her child in its suspended cradle for perhaps the greater part of the day, entirely alone. The motive for this, the parents say, is not only their own convenience, but that the child may by repeated experience, learn resignation; and also, that it is sure to be quite safe in the hands of the Almighty.

One of the most remarkable facts about the worship of this ancient and primitive race—so remarkable as perhaps to be unique in the histories of savage life is, that so far as I have observed, there is an entire absence of fetishism.

The Inaos, which for convenience I have several times spoken of as their gods, the Ainus distinctly disavow as idols, acknowledging them to be only god-



signs or tokens ; their use being, to supply merely the conditions favourable to the higher divine presence, and of acceptable worship. Indeed, idol-worship is, and always has been, distinctly prohibited by them.

Respecting the dwelling-place of God, their beliefs have a remarkable correspondence with those of the ancient Hebrews. Thus their heavens are three : the first, the under or foggy heaven, which is about us ; the second, which is the starry vault above ; the third, the heaven of heavens, which is above the stars, and which is the dwelling-place of the Highest, whence He administers the affairs of the universe. Respecting the names of God, they do not confine themselves exclusively to the word *Kamui*, which I have mentioned, signifying 'the Highest.' Another word, often used as a name for God, is one which is their equivalent for 'prop,' 'rafter,' or 'support,' and signifies the great Upholder or Supporter of the universe. The term selected from these, for use at any particular time, is that which is best adapted to the special occasion.

The Ainus strongly believe in the persistence of personality after death ; that all spirits after death

go at first, to one and the same place. On arriving there, they are confronted by a complete record of their deeds on earth, and the goodness or badness of these, determines which of two roads they must take—the one leading to a sort of heaven, the other, to some kind of hell. In order that nobody may get into the wrong place clandestinely, or by mistake, many watch-dogs are stationed along both routes, which see that each person goes only to his appointed place.

In the place of the Good, or of God, those who go there, live for ever in happiness. They continue to see and take interest in their friends below, and are capable of distributing to them punishments, or benedictions, and peace.

The wicked, on reaching their hell or place of eternal punishment, are likely to find what above all things, the poorly-housed Ainus dread—a habitation which is wet, as well as cold, and is moreover, underground. Some of the wicked, may find themselves indestructible; but ever burning in the fires in the centre of the earth.

It will have been observed, that between the more prominent points of theological belief held by these

ancient savages, and those held by the ancient Hebrews, there is a most striking resemblance. Between 'Jehovah,' from the radical of the verb *to be*, the source of being, the 'Creator' of the world of the Hebrew; and 'the Overshadower,' 'the Highest,' 'the Supporter of the Universe' of the Ainu, there is scarcely any more difference than the extreme imperfection of the but recently written language of the Ainu might account for.

In each case, the Undefined, the Supreme God, has the same dwelling-place in the third heaven, or the heaven of heavens.

In both the Ainu and in the Hebrew teaching, we have the same old serpent, representing the same devil; demoniacal possession; the perpetual and universal struggle between the subordinate powers of the devil; also the equally all-pervasive but supreme powers of 'the Highest.'

In both cases, we have the persistent personality and happiness of the good; while respecting the wicked, the Ainu belief extends even beyond the recorded Hebrew belief, and distinctly includes the eternal duration of their punishment. The kinds of punishment, are those which are respectively most



obnoxious to the punished. With greater distinctness also than is intimated in Hebrew teaching, the Aïnu is to perceive the justness of his sentence, for by his own acknowledgment of the accuracy of his record, his sentence is to be determined.

More clearly than in the Hebraic teaching also, we have in the Aïnu belief, the principle of mediation, and of intercession, by which lesser beings, may bring from the Supreme Being, greater blessings to the human suppliant, than could directly, be procured for his benefit.

Although from our standpoint, there may be no inaccuracy, or injustice, in attributing polytheism to the Aïnu, it would be difficult to prove that his polytheism does not consist in a multiplicity of names, rather than in a multiplicity of gods ; or that from the standpoint of the Supreme, the heartfelt prayers nominally offered to the respective subordinate deities, are not received by 'the Highest,' as directly, as are the prayers of the theoretical and orthodox monotheist.

The more I have seen of the so-called idolatry of the heathen, the less am I inclined to believe in the prevalence of fetishism in the strict sense in which

that word is employed. The uncultivated savage, usually incapable of an abstract idea, whose whole life is bounded by his five senses, must find it a difficult, if not an impossible thing, to raise his thoughts to the Great Unseen, without the aid of something or other which he can look upon ; can look at, as the sign of that personality ; as at least a token, of the presence of that Being, who is invisible. My personal inquiries amongst almost every variety of heathen worshippers, including the most degraded types in India, in China, and also the devil-worshippers in Ceylon, have never yet secured from any of them the admission which would justify me in thinking that the red-bedaubed stone or tree, or any image in front of which they worshipped, was supposed to contain *in esse* the god to which that worship was addressed.

Some learned Brahmins have admitted to me that they are not sure, but that there may be individual exceptions to this amongst the lowest grades of worshippers ; but when such an imputation is cast upon any large proportion of their so-called heathen compatriots, it excites their scorn and indignation.

When fresh from the Ainu huts, with their east-

ward placed Inaos, I returned to the sitting-rooms of my Russian friends, with their eastward placed Icons, I was not impressed very greatly with the change. When in front of the Icons, I saw the same frequency of gesture and obeisance by the Russian worshippers, as I had become familiar with in front of the Inaos by the Ainu worshippers, I was not greatly impressed with the difference.

If, on my return to England, however, I had brought an Ainu, and had showed him *en route* the worship in some of the Christian churches in Italy, or afterwards even in some of our more moderate temples in England, I apprehend that in the absence of special explanation, he might have felt impressed with what might have seemed to him—our elaborate and perhaps excessive idolatry.

Though the Sakhalin Ainu does not appear to have attained to the Vedic idea—the highest point reached by the ancient Aryans—that the Supreme may be besought to act towards suppliants *like a father*, and has certainly never approached the conception that ‘the Highest’ *is* the Father, and that all men are His children, we can hardly fail to be astonished at what may seem to us the comparative



completeness, found to exist in his crude and unformularised theological beliefs.

When we recur to his belief in the Supreme Upholder; to his belief in the devil, and the notion of the serpent as one of his representatives; to the perpetual and universal struggle between the good powers and the evil powers; to his belief in the third heaven as the place of God; to his belief in the persistence of identity after death; and in eternal reward for the good, and of eternal punishment for the wicked, in places respectively assigned them—there is one question we cannot avoid: Whence, and how, did the Ainus obtain these ideas?

Suppose we direct our attention around them, below them, above them, within them, in the search for an answer to this question, and begin our inquiry by asking, Were these theological beliefs obtained by the Ainus from any other contiguous people? Before Sakhalin became a Russian penal settlement, it was computed there were upon the island about 100 Chinese, about 3,000 Gillyaks, about 400 Oroks, about 3,000 Russians, and about 3,500 Japanese. The few Gillyaks have no religion, except their practice of sorcery may be dignified by that

name, and the Orokaps may be classed in the same category. The Chinese, supposed to have numbered in all about 100, had never been sufficiently collected in one spot to have a temple; besides, there is not a trace of distinctive Confucianism in the Ainu theology. The only other contiguous contemporaneous religions we have to consider as possible sources of parts of the Ainu theology, are those of the Russians and of the Japanese.

It is difficult to imagine the teaching or the learning of any theological doctrine, except by the medium of a language which by teacher and learner is mutually understood. Now in Sakhalin, the Ainu language has never, in whole or in part, been reduced to a written language. The non-existence of this essential medium, has therefore been a gulf between any would-be Russian teacher and the Ainus, which certainly could not have been leaped by any theological doctrine.

From the first possession of the island by the Russians until now, there have never been more than three Greek priests at one time on the entire island, and their duties have never included an attempt even, at any missionary efforts. The Japanese have never

had a settlement on the island of sufficient size to induce them to erect a temple. But under any circumstances, Japanese contact would present no case for our consideration ; for as far as it goes, the Ainu theology is in its every element, the very opposite of Buddhism, of which system indeed it would be hard to predicate any real theology whatever.

I have previously expressed the impression that the Ainu race is one of the very few Eastern branches of the great Aryan race which has straggled towards the north-eastward ; that this impression is fortified by some Aryan features in the Ainu language, as also to a greater or lesser degree by Aryan features in the Ainu physiognomy. It seems possible, if not probable, that at a very remote period, the Ainus reached Sakhalin from the north, where they may have had a very long residence. To this fact, it is possible the extreme hairiness of the Ainus, may be a form of attestation. Then, as to the course by which they reached Sakhalin, it may not be without significance, that the original name of Kamtschatka and of several places on the northern coast of the Okotsk Sea, as also the name 'Karapto,' now Sakhalin, are also of Ainu origin.



Assuming the supposed Aryan origin to be correct, the Ainu would in all probability be a twig from the Indian or Indo-Aryan branch. In the Rig Veda of those Aryan Indians (Rig Veda, i. 16414), it is written, 'Where was the *breath*, the *blood*, the *self* of the world who went to ask this from any that knew it.' In Rig Veda x. 12912 we find mention of the Atma, the self of the world, as existing before all created things, as existing so long before the gods, that even they the gods do not know whence this creation sprang. 'Before there was anything, there was that One.' Again, several of the Vedic hymns are addressed to Aditi, or the 'Boundless,' or the 'Infinite,' the very oldest perhaps of the Aryan deities, who existed even before the Sanscrit language itself. By those ancient Indo-Aryans nothing was held in higher esteem as a means of sanctity, than retirement. It was the custom that on the birth of the first male grandchild, the grandfather, however young, would turn over all his affairs to his son, and retire to the forest to enjoy the freedom of the sylvan solitudes, which they regarded as the abode of the gods.

In the life and habits of the Sakhalin Ainu as I

have described him, we have a remarkable concord of corresponding incidents which are agreeable to this hypothesis of his extraction. Although the Ainus are accounted as the aborigines of Sakhalin, and their descendants are looked upon as the aborigines of Japan, we find, as we look into this part of the question, Aryan, or what appear to be Aryan elements in his language ; a physical type unlike, indeed entirely different, from that of any of the peoples contiguous, and a rigidly exclusive habit of life, invariably in the interior of forests ; a concept of the Supreme ; an advanced theological system ; and all this, associated with a gentle, kindly, and contemplative nature.

If the explanation of the Ainu theological system is not to be sought in the possible source I have suggested, where else shall we seek it ? If we look for the source of his beliefs within him, we may ask, Has the habit of solitude in the boundless forest trained him to introspection ; to the apprehension of his own Self, and also of the Self of the universe ? Is the rest of his theological system a natural outgrowth from this root-idea ? If it be so, why has the Ainu never progressed to the notion of universal

divine Fatherhood ; of the divine childhood of the Father's human creatures ; and to an apprehension of the reciprocal interest and affection such relationship would imply ? If we seek a source of these beliefs from above, we may ask, Have there been sent and dropped into the soul of the Ainu, seeds of divine revelation, to the growth of which, the warm soil of the Ainu heart is naturally adapted ? Is the Ainu theology the natural product, the witness, the proof, of the divine correlation between the said seed, and the said soil ? Is it stepping beyond our prerogative if we further venture to ask, Does this natural religion supply all the knowledge which with obedience to it, is necessary to the 'salvation,' as it is termed, of those whose knowledge is thus limited ?

These unique people certainly present to our minds a problem which in all the respects I have mentioned is quite worthy of our consideration.





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